

T H E  
DIVINE VISIONS  
O F  
JOHN ENGELBRECHT,  
A LUTHERAN PROTESTANT,  
WHOM GOD SENT FROM THE DEAD TO BE A  
PREACHER OF REPENTANCE AND FAITH  
TO THE CHRISTIAN WORLD.

VOLUME I.

C O N T A I N I N G,

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|-----------------------------------------------------------------------------------------------------------------------|--|---------------------------------------------------------------------------------------------------------------------|
| I. The VISION of HEAVEN and HELL <i>at large</i> : Together with some annexed TESTIMONIALS concerning his Person, &c. |  | II. An <i>Abridgement</i> of the two VISIONS of the NEW HEAVEN and the NEW EARTH; and of the MOUNTAIN of SALVATION. |
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TO WHICH ARE FURTHER SUBJOINED

Some INTERESTING E X T R A C T S

From other Parts of his Works, &c.

TO THE WHOLE IS PREFIXED

The TRANSLATOR'S PREFATORY ADDRESS, &c.

A N D

A PRELIMINARY GENERAL VIEW

O F

The AUTHOR'S LIFE and WRITINGS.

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Translated from the Original G E R M A N

By Francis Okely,

Formerly of ST. JOHN'S COLLEGE, CAMBRIDGE.

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“ In the last Days—your Young Men shall see Visions, &c.”  
Joel ii. 28. Acts ii. 17.

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N O R T H A M P T O N :

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THE  
TRANSLATOR'S  
AFFECTIONATE  
PREFATORY ADDRESS  
TO THE  
READER.

*Courteous Reader!*

WHATEVER thy natural Complexion and Turn of Mind may be; yet were it to be wished, for thy *own Sake*, that the TITLE-PAGE of this Book might rather invite thee to it's serious Perusal, than shock and deter thee from it. I do not for all that scruple to promise thee beforehand "*Words of Truth and Soberness.*" But be the Event as it may, or whatever Opinion thou may'st ultimately entertain of JOHN ENGELBRECHT's *Divine Visions*; yet canst thou be assured, that their present Translator and Editor, believing them to be really of GOD, esteems it, at all Adventures, an especial Favour of HIM, from whom they originate, to have had it in his Power to offer thee his best Service in this Way: For how mean and poor so ever his AUTHOR may appear in Man's Sight; yet must he deem it an Honour, greater than all the Literary World could bestow upon him, to be accepted by the Most High GOD as a faithful Interpreter, and a Kind of *Amanuensis*, to so dear a Child of his, and one chosen also by himself to be a Messenger and Servant of our Lord JESUS CHRIST.—"*In the Name of a Prophet do I receive him, O that I may then receive this Prophet's Reward!*" (Matt. x. 41.)

It is now above a Century and Half since this "*Candle of the LORD*" was first lighted up; which (no Doubt against the Mind of Him, who lit it) has been ever since almost totally *hidden* from the Eyes of our Nation, "*under the Bushel*," either of an indolent Neglect, or of a scornful Disdain. I hope, however, that it may now at length be a *seasonable Juncture* "*for bringing it, with Honour, forth*" out of it's undeserved Oblivion and Obscurity; and "*for putting it on the Candlestick*" of Publication; "*that it may give it's Light to the whole House*" of our *English* Dominions. (See Prov. xx. 27. Matt. v. 15.) In very Deed, I cannot help wishing, that, at least, every sincere *Lover* of the *essential* Light and Truth of GOD might hereby have a fair Opportunity given him of commencing an Acquaintance, and holding a *profitable* Interview with, our *divinely-illuminated* AUTHOR; which would be no small Satisfaction to myself to have contributed the very least Mite to.

Now, if any of *these* should, either on their *own*, or on Account of a *certain Class* in the *religious* World, have entertained a strong Prepossession and Prejudice against *all* VISIONS and VISIONARIES; I am sorry for it; and would only recommend it to them to learn of GOD "*to judge and discriminate between Cattle and Cattle.*" (Exod. ix. 4. Ezek. xxxiv. 17, 20, 22.) And if others, going a Degree further, and allowing JOHN ENGELBRECHT to have been a true Child of GOD, a *good* Visionary, and a faithful Servant of our Lord JESUS CHRIST, for his *own* Time and Place; will yet scruple whether his Testimony is not so much *inferior* to others of a later Date, as of Course to be *now* antiquated and inapplicable to us in *England*, at this Time of Day:—I will only beg their *serious* Attention to what will be offered on *this* Head in the subsequent Part of the present Address.

After



After this, I hope it will be clear to them, from the very Nature of the Thing, that no restrictive Locality, no Antiquatedness, no comparative Inferiority of Dispensation, and the like, can, in *this Case*, take Place, and be justly alledged to depreciate it's Appearance to our Nation at this Time. For, I own, I cannot conceive how *any Thing* could lay a more equitable Claim to an *universal Expediency* for all Nations, for all Times, and for all Circumstances. And this of Course almost extorts a *Confession* from me, that my Heart seems to presage, in the divine Light, that there never was, perhaps, *any Time* and Nation, when and where a Publication of this Nature could have appeared with greater Propriety, and with a fairer Prospect of assisting to bring poor Sinners to *true Repentance*, and to the *Primitive Faith* in our dear Lord JESUS CHRIST.

For, to an observant, *spiritual Eye*, the two Circumstances following are very apparent :

1. That *our Nation*, being one of the most *free* under the Cope of the whole Heaven, has thereby a natural Incitement and Opportunity for carrying on, as every one is disposed, either the Work of God, or the Work of the Devil; and *that*, to the very highest Pitch of them both. This is no *chimerical* Notion, but a palpable *Fact*, and a visible *State of Things* subsisting, in every Shape, before the Eyes of all Men.

2. All the *Signs of the Times* are every-where, through all CHRISTENDOM, conspiring to indicate the long-predicted "*Hour of Temptation*," mentioned Rev. iii. 10. and "*the Beginning of Sorrows*," or Birth-Throes, which are to make Way for the BIRTH, or Appearance of that "*Man-Child, who*  
" is .

" *is to rule all Nations with a Rod of Iron,*" (Rev. xii. 5. comp. with Isai. ix. 6--7.) Of Consequence they portend those *near - approaching* divine Judgments, which are collaterally to prepare the Way for a blessed general REVOLUTION for the better; and for a REFORMATION much more *radical, real,* and *universal* than any that has ever yet obtained in the *Christian World.*

This then being not without some *good Grounds* supposed, what could, I pray, be found more suitable for *these Nations*, and at such an awful *Crisis* of Times, than JOHN ENGELBRECHT's marvellous Declarations concerning these Events; and, in Consequence thereof, his *divine* Enforcement of the very Doctrine our dearest and blessed *Lord* himself preached, in similar Circumstances, (Matt. iv. 17.) and of that most important, and twice-repeated *Memento* of his, (Luke xiii. 3, 5.) "Except  
" *ye repent, ye shall all likewise perish?*"—And again, when the same most faithful and true Witness tells us, that "As a Snare shall *that Day* come  
" (and thus at an *Hour* they think not) on all them  
" that dwell upon the Face of the whole Earth.  
" *Watch* ye therefore (proceeds he) and *pray always,*  
" that ye may be accounted worthy to escape all  
" these Things, that shall come to pass, and to  
" stand before the SON of MAN." "That ye may  
" have Confidence, and not be ashamed before *Him,*  
" at his Coming," (1 John ii. 28.) That we all  
" having Oil in our Vessels with our Lamps, may  
" (at this very important Juncture) "as *wise Virgins,*  
" be ready to go in with the Bridegroom to the  
" Marriage; before the Door be (irreversibly)  
" shut, and it be (then) too late for an Entrance,"  
(Matt. xxv. 1--13.)

So much then for the present Propriety, or Seasonableness

sonableness of these *amazing Visions*, in a comparative View to Time, Place, and Circumstance: But, exclusive of *this*, they carry their own *innate* Divinity, *internal* Evidence, and *intrinsic* Worth along with them; it being the very Nature of *all divine Truth*, to be so self-evident, as, by every properly-disposed Subject, to be also *intuitively* discerned. But if they had further needed any *adventitious* Explication, or Apology, certainly none could, after all, have done this Part also with stronger Evidence and Conviction than the *divinely-illuminated* AUTHOR himself: And surely may I also say, that the *Apolo-gies* he makes for himself, and the *Explications* of his Writings are so copious and diffusive, as to preclude all others.—But if such an Application, as this he makes to the Heart and Conscience, has so little Effect upon any Reader, that he can *conscientiously* declare himself still *unconvicted* and *unaffected* by it; I shall then willingly leave him to stand or fall with his *own* Master: For forced I am to own myself quite incapable of furnishing him with any clearer Evidence, and with a better Ground for suitable Heart's Emotions and Affections. The very Truth of the Case is this, Either we do not see the Thing with the same *Eyes*, or in the same *Light*, or in the same *Point of View*.

But, as to the *Translation* itself, suffice it to say, that I have executed it as well, and as faithfully as my Talent in this Way would admit. My general Aim, *at least*, has been to exhibit a just and true *Portrait* of my AUTHOR to an *English* Eye. I have endeavoured to make him write *now*, as a Century and Half since, one of his *English* Contemporaries and Peers might, in similar Circumstances, be supposed to have expressed himself in Writing: Or, perhaps, more as if one of *our* Contemporaries and Countrymen, of the same Order and Station in Life,  
were,



were, under the same Impulse of the Holy Ghost, to express himself *now*, upon the same Occasion, at this very Day. This is all that can be proposed by, and it may in some tolerable Degree be expected of, a *Translator*. I have therefore preferred and preserved (if not perfectly, yet as well as the Nature of the Work would allow) his *own* native SIMPLICITY of Stile, or Diction. Although I am not insensible that it may often sound *unpolished* and *mean* in the Ears of some: Nor will his very long Digressions, his frequent Repetitions, and his Periods, sometimes rather involved and ill-connected, prove a Whit less tedious and tiresome, if not *vexatious*, to those who regard *Words only*; or who, in the true *Athenian* Taste and Spirit, are only seeking after "*something NEWER STILL*," in the Republic either of Religion, or Letters, (Acts xvii. 20, 21.) And yet, if I had studied to curtail these Redundancies, and to give his Sentences a better Turn, and further to dress him up in our *modern* Fashion; the Man himself would have been afterwards hardly known, and I should have only thereby disguised and *exposed* him.—He is as he should be for all rightly-disposed Readers.—“To lift up a Tool upon God’s Altar  
“ of unhewn Stones, would pollute, or defecate it,” (Exod. xx. 25.) “To preach the very Cross of  
“ Christ with Wisdom of Words, would make it  
“ of none Effect,” (1 Cor. i. 17.)—A Thing this not enough considered in these *degenerate* Days; when too much a great Deal is rested upon the Elegancy of *Words*, and too little Regard is paid to the true *Power* of the Kingdom of God. (See 1 Cor. iv. 20.)

Nothing is more plain than that the ever-blessed, ever-living, and all-sovereign God has reserved to himself the incommunicable and indefeasible Right, and Prerogative of sending his *own* EXTRAORDI-  
NARY

NARY MESSENGERS to his Church, *when, where,* and *howsoever* he himself shall think it meet and good so to do. Thus was it formerly with *all* the PROPHETS, under the *Old Testament*; and thus it has also been, from the Beginning to this very Day, under the *New*: For in every *Christian* Denomination there have, it may be, appeared, more or less, those, who, with great Propriety, have been usually termed the WITNESSES OF THE TRUTH. (See Matt. xxi. 34. xxiii. 34. Rev. xi. 3, &c.) But as Stephen said of the OLD PROPHETS, “Which of *them* have not your Fathers persecuted?” (Acts vii. 52. Matt. v. 12.) so may it now be well asked, *which of the New-Testament-WITNESSES OF THE TRUTH have not our Fathers persecuted too?*—Had we but a *true and genuine* Account of *all* THESE, from the very Beginning to this Day, what an invaluable *Ecclesiastical History* would not *that* be?—

To *this* CLASS then must the *Lutheran* JOHN ENGELBRECHT be referred; who, with Respect to his *divine* Call and Commission, like his Predecessor-PROPHETS, and the other WITNESSES OF GOD, and his sacred Truth, is certainly a Character as ORIGINAL and EXTRAORDINARY as any of them all. In which Respect, therefore, he is not here propounded as any Subject, or Pattern for *ordinary* Imitation. All *Mimicry* would in this Case be attended with Consequences no less absurd than fatal.

Furthermore, altho’ *Visions*, together with other precious *Gifts* of the SPIRIT, are promised us in Scripture, according to the various Exigencies of the Church of CHRIST; yet, (as in *this* Case) how true, how real, and how good soever they may be, they must, by no Means, be esteemed and recommended *merely* for their *own* Sakes: Nor ought we ever to covet and aspire after them in any the most  
secret

secret Pride and Ambition of our own Wills, whenever (as by this Account) they happen to be *historically* related, and set before us. The PREFERENCE *must* be given to, and the WHOLE STRESS, by every POOR SINNER, first and last, and always, laid upon the universal and infallible *Ground* and *Foundation*, JESUS CHRIST, and HIM CRUCIFIED:—In *this* there can be no Excess.

Holy Paul was also a *great* and *good* VISIONARY (as may be seen, 2 Cor. xii. 1—4, and elsewhere) but yet *he* not only declares as above; but also, that “Charity, or Love, is the greatest of all.” (1 Cor. xiii. 13.) And that “the End of the Law (and thus for the very same Reasons of all *Visions* and other *Gifts* of the SPIRIT too) is Charity, out of a pure Heart, and of a good Conscience, and of Faith unfeigned.” (1 Tim. i. 5.) Most remarkable it also is, that this our more *modern*, *divine* VISIONARY, or SEER, JOHN ENGELBRECHT, is so far from contradicting, that he every where confirms and establishes the same *ancient* and important Doctrine, in almost every Page of his divine Writings.

Had some low SECTARIAN Views and *Peculiarities*, some narrow, self-appropriating, and partial *Interests* of *contending* Churches been the *only*, or the *principal* Drift and End aimed at, one might have been tempted to class, even these VISIONS of J. E. amongst several famous *Romish* LEGENDS, and other PIOUS FRAUDS and CONTRIVANCES of like Sort:—But in *this* Case, the glorious Universality and Impartiality of the great, the good, and the infinitely wise GOD plainly mark, and strongly distinguish his own *universal* and *impartial* Work, in and by this *mean* Man. For *what*, I pray, is here recommended and inculcated throughout, but the old *Catholic* and *Primitive* Religion of “Repentance towards GOD, and  
“ Faith



“ Faith towards our Lord Jesus Christ?” (Acts xx. 21.) This is declared to be “ the whole Counsel of GOD ;” or at least the true and only *Basis* of it ; it being a Doctrine *essentially* and *fundamentally* necessary. Nothing can be also more *universal*, in it’s very Nature, nor any Thing more *expedient* for all Times ; for all Places ; for all Circumstances ; for all Orders and Degrees of Men ; for all the present *divided* Parts, or Denominations of *Christendom* ; and for every *individual* Person, how much soever he may, according to the Exhortation given, Heb. vi. 1, be gone on unto Perfection. Neither has there been any real *extraordinary* Dispensation, or Visitation, ever made, or carried on, by the blessed GOD in his Church, without *this* Doctrine. (See Matt. iii. 1, 2, 8, 11, Chapt. iv. 17. comp. with Ver. 23; and Mark i. 14, 15. Chapt. vi. 12. Luke xxiv. 47. Acts ii. 38. iii. 26. xvii. 30. 2 Pet. iii. 9, &c. &c.) It will also be the infallibly distinguishing *Criterion* and *Characteristic* of every one yet to come on Earth. For with *this*, it is plain, the EVERLASTING GOSPEL itself (so much, and so sensibly now wanted) will begin, continue, and increase in it’s Progress to endless Ages. (Rev. xiv. 6, 7. Chapt. xi. 3, and Ver. 10, compared with the *Synchronical*, Chapt. xvi. 9, 11, 21.)

This, then, of Course, confirms the Reality, enhances the Value, and recommends the Use of this simple, plain, and undefining Man’s *Divine Visions*. Were they even *fabulous*, or only the AUTHOR’s own *good Conjectures*, they would be wonderful in *him* ; and might be acceptable, innocently-entertaining, and profitable, for the Sake of their *good Moral* :—But as they clearly appear to be *really divine* Openings or Revelations, and the *Reports* of a spiritual Traveller of unimpeached *Veracity* ; the more they have in them of the *Strange*, the *Extraor-*  
*dinary*

*dinary*, and the *Marvellous* to the Eyes and Ears of *human Wisdom*, so much the more likely are they to be true; (Joh. iii. 11—13, 31, 32. 1 Cor. ii. 9, 10. 2 Cor. xii. 4.) and so much the more loud and emphatical is the Call of GOD by *them* unto UNIVERSAL REPENTANCE. O may this, and such like, *mild* Voices, and condescending Means, be duly attended to; lest, sooner or later, they might be followed, and seconded by some *sudden* Clap, or Shock from the THUNDER of his Power! (See Prov. i. 20--33. in this Point of View.)

Extensive is the Meaning, and great the Condescension of the Lord by that affectionate Expostulation made Isai. v. 4. “What could have been done more for my Vineyard, that I have not done in it?”—Many a bold and scoffing *Infidel* has not only thought in his Heart, but spoke openly with his Mouth—*Has he however yet sent us one from the Dead?*—If then, our blessed GOD, (whose Sovereignty admits of no other Bounds but what he is pleased to set to it himself; and who therefore worketh all Things according to the Counsel of his own Will) should have deigned these last *perilous* Times such a Favour, as, besides *Moses* and the *Prophets*, and even after CHRIST and his *Apostles*, to cut off *this Pretext* also for Unbelief, and to add every possible *Incentive* to our Faith;—who are we, that we should arraign GOD, and say to him, “*What doest thou?*” Certainly, if the MATTER of FACT be only well attested and incontrovertible, (as in the present Case it is, if in any other in the World) it would better become us *Child-likely* to acquiesce in, and to be led (if possible) to REPENTANCE by it; rather than, in the Perverseness of our own Spirits, and in the self-sufficient, trifling Vanity of our darkened *Ratiocinations*, to go on cavilling and striving with our Maker about the Possibility and Expediency of a  
Fact

*Fact* so plain and indisputable: Let *them* also who might be inclined to wrangle from *Abraham's Declaration*, (Luke xvi. 30, 31.) that if, "*Dives's* five Brethren did not hear *Moses* and the *Prophets*, neither would they be persuaded, though one rose from the Dead;" rather do their utmost, that Unbelief may not, after *actual Trial*, verify it in *more Cases* still: For which, however, there can be no other *fatal Necessity*, but *that*, which a perverse and cavilling Spirit of Unbelief may create to every one, that gives in to it.

Now, if the modern SADDUCEE, equally averse to *all Revelation*, is such a "Lover of Truth, such a Friend of Reason, and such a Detector of Fraud," as he would fain persuade himself and others to believe he is; let him then contemplate and acknowledge the most simple, undisguised, and effectual *Proof* that could possibly by God himself be given, that his own Soul is something of a very different Nature, and vastly *distinct* from, ORGANIZED MATTER:—That it doth not, therefore, *sleep*, but live, in the highest and most *perfect Activity*, after the Death of it's Body;—and that there assuredly is both a *Heaven* and a *Hell*, after this Life. And oh, that he may be even *thus* led to Repentance for a Sin deeper than he yet dreams of; and so to Faith in a *crucified Christ*! For all this, being here confirmed to him by an indubitable Eye- and Ear-Witness; by one also, who, for the Sake of this very Testimony, was ever after persecuted by the *Priests* of his own, and of every other Persuasion he had to do with; his Deposition, or Evidence, can reasonably be as little excepted against, for Want of competent Knowledge of the Fact; as it could be suspected and impeached of partial and sinister *private Views*, or of *Priestcraft*: Nor is it less unreasonable to surmise, that a Man

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so



so evidently *fearing* GOD, and so, without all *Guile* and *Artifice*, a Creature so *poor*, and so *helpless*; could or would suffer so much and so long, only for the Pleasure of hugging a long Series of *Fancies* and *Chimeras*, of so little Use to himself in any *earthly* Respect whatsoever, (1 Cor. xv. 19.)

And though the *Christian* PHARISEE be as tenacious of the *Letter* of both *Testaments* as ever the ancient *Jewish* Ones were formerly of the *Old*; and that, in Opposition and Despite to all subsequent *new Revelations* of the SPIRIT, (see John v. 39--47. Chapt. vii. 42, 48, 49, 52. ix. 28, 29, &c.) yet did he but once wish really to believe from the *Heart* what, in his *Head* he has so long only *notionally* held and professed of the *dead Letter* of BIBLE-TRUTHS; he might have a good Opportunity of here seeing the right *Use* of Holy Writ; and that no *New Revelations* of the HOLY SPIRIT are affected and maintained with any the least Design to invalidate the *Old Bible-Ones*; but only to establish them in their *Practical Reality*; or, in other Words, to cause them to be “ in the Heart truly believed unto Salvation,” (Acts viii. 37. Rom. x. 10.) And if he then loves the *Holy Scriptures* so much, as one could heartily wish he did, must he not thank and praise the *ever-living* GOD, a thousand and a thousand Times, for having thus raised up such a *living* WITNESS of the Truth; and for any other similar *modern Exemplifications* of the Truth, the Power, and the undoubted Veracity and Reality of the *ancient* SCRIPTURE-CANON: Instances of which he will rejoice to meet with, as they have from Time to Time, and from Place to Place, been renewed in the *most*, or in *all* the various Denominations of CHRISTENDOM; and especially at the *first* Appearance they made in the World.

Here

Here, also the *mad* FANATIC, the *gloomy*, or *conceited* ENTHUSIAST, the *self-deceived*, and the *consciously-deceiving* PRETENDER to Extraordinary Visions and Revelations of the Spirit, might, in the very edifying Case of this our *truly-divine* and *sober* Visionary, observe the wide Difference there always is, and must be, between GOD-MADE and SELF-MADE; between Man's own "earthly, sensual, and devilish Wisdom, attended with Envy, Strife, Confusion, and every evil Work; and between that Wisdom, which is from above: For this latter is first pure, then peaceable, gentle, and easy to be entreated, full of Mercy and good Fruits," (Jam. iii. 15--17.) And this might and ought to curb and restrain, to mitigate and correct, all such *frenetic* and *turbulent* Sallies of disordered Passions; and to dash in Pieces all the *proud* Schemes and Projects, that are built upon *false*, or *premature* Interpretations of Scripture; inflamed also by that *counterfeit Angel of Light*, whose greatest Pleasure it is, by his *wicked* Insinuations and Inspirations, to turn the *Truth of GOD* into a *Lie*. For though the modern *Pharisees* and *Sadducees* do apply all this to improper and innocent Subjects; yet such Persons there have however been, and such may again arise, to the sad Discredit of TRUTH, where-ever it appears. But here is a *sober*, a *solid*, and an edifying *divine Seer*; the Mildness of whose Fruits bespeak and evince the Goodness of the Tree they grow upon; a *Seer*, or Visionary of GOD Almighty's own Choosing and Making, in Consequence of his most gracious *Prophetic* Promises given to the Necessities of the last Days; a Visionary, worthy of, and a Credit to, his Maker; moreover an encouraging and animating Example and *Specimen* of what may be hereafter expected, according as the State and Exigencies of the Church of *Christ* may further call for such, or any other Kind of

*divine* Interposition. For, “ at the Time of the  
“ End shall Knowledge be increased,” (Dan.  
xii. 4.)

We know, that the *Original* Design of the blessed  
God must once take Place: (Oh, that it might  
do so soon!) “ when the true Worshippers shall  
“ worship the Father in Spirit and in Truth; for  
“ the Father seeketh such to worship him: God is  
“ a Spirit, and they that worship him must (there-  
“ fore) worship him in Spirit and in Truth,” (Joh.  
iv. 23, 24.) How then can it be imagined, that a  
*Spiritual* God should have been satisfied, even with  
the *carnal* Worship of the *Old Testament*; and there-  
fore least of all with the *present* discordant, *fabulous*  
Faith, and with that manifold *Samblance* of Divine  
Worship, and Godliness, invented by Men, and  
so universally *now* prevailing on the Earth?

Severe and awful is that *Sarcasm*, which a great  
and discerning Man has, in several Parts of his  
Works, made Use of, in a View to the general  
State of the now professing *Christian* World: I most  
heartily wish, that there was less Ground of Truth  
for it. He represents them as taking up a very  
strange and curious *Complaint* against a well-known  
*Christian* Denomination, in this Manner: “ Why,  
“ these People think, speak, preach, write, and  
“ act in every Respect, as if they *really* and *seriously*  
“ believed the BIBLE to be the *Truth* of GOD: As  
“ if there not only was a GOD, but THREE, that  
“ bear Record in Heaven, the FATHER, the WORD,  
“ and the HOLY GHOST; and that these THREE  
“ are ONE: They insinuate, that *this* Doctrine was  
“ never meant for the *Head*, and for *scholastic* Dis-  
“ plays of Wit and Learning; but for the practical  
“ Enjoyment of the Believers in CHRIST, in their  
“ Hearts: They *seriously* believe, that the WORD  
“ was



“ *was really made Flesh, and dwelt amongst us, under*  
 “ *the Name of Jesus Christ: That he was actually,*  
 “ *and in good Earnest, crucified for the Sin of the*  
 “ *World: That he was dead, buried, and raised*  
 “ *again the third Day from the Dead: That he*  
 “ *ascended up into Heaven, &c.—Nay, nay! these*  
 “ *People carry the Thing too far a great Deal; it*  
 “ *makes a much too serious Matter of it; it re-*  
 “ *proaches us, it touches us too closely; say what*  
 “ *you will, VIRTUE is, after all, the great Mat-*  
 “ *ter;—but this Jargon of FAITH, &c. is quite*  
 “ *intolerable, &c. &c.*”—

May we not then, for the *very same* Reason, expect, that the Publication of a *Testimony* so round and downright as this is, and upon the *very same Foundation*, may bring a *similar Complaint* along with it, whereby “ the Thoughts of many Hearts will “ be revealed?” (Luke ii. 35. Rev. iii. 10.) For J. E. doth also, (and professedly by *Impulse of the Holy Ghost*) write of a *Heaven and Hell*; of a *New Heaven* and a *New Earth*; of *Holy Angels*; of our *Lord Jesus Christ*, and of our *Soul's* real and present *Salvation* by a *living Faith* in Him, which worketh by Love, &c. &c. as if such Things did *really* exist; and as if they were not only *pretty Thoughts* to be *occasionally* taken up for a proper Mixture in Life; but as the happiest Realities for seasoning and sweetening every Day and Hour, and Circumstance, of this poor mortal Life. And, of Course, that it is of Consequence to every true Believer to give *speaking Proofs* of his *real* Belief and Preference of these Things. Hitherto the *fabulous* and *chimerical* Faith, and the *Mimic* Will-Worship of the Times, have, in *Fact*, not been inconsistent with the Service “ both of God and Mammon,” (Matt. vi. 24.) Hitherto, “ the Lust of the Flesh, the Lust “ of the Eyes, and the Pride of Life, though not

“ of the Father, but of the World,” (1 Joh. ii. 16.) have evidently borne the Sway, and been very compatible with the various *Notions* and *Forms* of Godliness: But where the *Gospel-Truth* itself doth any where, in it's own undisguised Life and spiritual Power, appear, it calls for quite another and a *new* State of Things: In other Words, it calls for a true DENIAL of SELF; for a REAL and ESSENTIAL REGENERATION of the Soul: It calls for the “ Love of GOD with *all* our Heart, “ with *all* our Soul, and with *all* our Strength; “ and of our Neighbour *as ourselves*.” It calls upon us to be no longer “ conformed to this World, but “ to be transformed by the *Renewal* of our Minds; “ that we may prove what is that good, and acceptable, and perfect Will of GOD,” (Rom. xii. 2.) And *this*, with all it's other Dependencies, the present *Christian* World discover, much more a great Deal by all their *Actions* than by their *Words*, that they have far less *Inclination* for than any *just Notions* of it.

Whilst then the merely-rational and traditional Doctrines of Men, according to the most refined Systems *variously* fabricated by the various *Fancies*, and *Notions* of the contending Parties in *Christendom*, are preached, and only tickle the Ear with all the Advantages of Eloquence and Elocution; our “ Faith will continue standing in the Wisdom of “ Men, more than in the Power of GOD,” (1 Cor. ii. 5. 2 Tim. iv. 3, 4.) Nor can all this really touch and rouse, and least of all, *remove* the original, the universal, and the fundamental Heart's-Sin and Malady of UNBELIEF; which, having once nested, fixed, and rivetted itself so firmly in the Heart of Man, will not easily let go it's Strong-Hold again.—But when the Light of the *essential* Truth itself, and the *Primitive Gospel*, in the Power  
of

of the *Primitive Spirit*, shall be presented to it, in the Way and Manner, and by the Persons, through whom GOD himself shall be pleased to dispense and send it;—*that* will then stir and rouse every Heart, who either reads or hears it; and if not obeyed, by them, the *Sects*, how much so ever otherwise differing and jarring under Difference of *Fables*, will be all up in Arms, and combine like one Man, to oppose the Progress and Incroachments of such a *common* dangerous Invader and Intruder.

But may GOD grant us all, “to receive the *Truth*, in the Love of it;” and so shall we not only be brought out of all that “Deceivableness of Un-  
“righteousness,” which has been hitherto, and still takes Place; but be also *effectually* secured and preserved from that *still greater one*; which is, after all the rest, yet to come; and will, it seems, carry the *whole World* down, as in a Torrent, along with it. (See 2 Thess. ii. Rev. iii. 10. Chapt. xi. 10. xii. 12. xiii. throughout.) What our dearest Saviour once said in the Flesh (Joh. viii. 46.) he still speaks in the Spirit within every Heart, “If I say  
“the Truth, why do ye not believe me?” Now blessed are all those Hearts, who, under this *divine* Expostulator’s gentle *Reproof*, are honest and humble enough to find out this WHY within their own-selves; and having found, then *explicitely*, and *penitently* to confess and bewail it, in Spirit, at his through-pierced Feet; which cannot but have an happy Issue. For, after all, that *true*, and *primitive* Heart’s “Faith in CHRIST, which worketh by  
“Love,” has never yet, to this very Day, been found growing in the Garden of any natural Man’s Understanding, (1 Cor. ii. 14.) It is still a Matter of the Heart, and the “Gift of GOD by his Spirit;” (Eph. ii. 8. 1 Cor. xii. 3.) and which he also most surely bestows upon all such as, under a feeling Sense  
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of their Want, do diligently, humbly, and earnestly ask it of him. (Matt. vii. 7—11.) But if, instead of this, and when the genuine and essential Light of the divine Truth *itself* shineth into our Hearts, in Order to do us Good, we are then only full of Objections against it; finding Fault with everybody, and with every Thing else but *our own selves*; and ransacking all Scripture, from *Genesis* to the *Revelation*; ay, and the whole Universe too, for Arguments in Justification of the Goodness of our own *present* consciously-bad State, and to *palliate* a stubborn and wilful *Unbelief* of the SAVING TRUTH;—how should we be helped? To such Jesus said, and still says, “If ye were blind, ye should have no Sin;” but now ye say, we see; therefore your Sin remaineth. (Joh. ix. 41.)

Now dear Reader of every Opinion and Denomination, *strange* and *odd* as some Things will in this Tract appear; yet hast thou assuredly therein *the wholesome Truth of God* presented to thee by one, who neither could nor would lie. In very Deed, nothing but the Belief and Sense of this could have moved *me* to publish it; and I have beforehand counted the *spiritual* Cost of such a Publication. It is something, I own, *extraordinary* and *uncommon*; but then it is only an extraordinary and uncommon Display of the Mercy of GOD, first to the AUTHOR and *Subject* of it; and, if not defeated by thy own *Unbelief*, may prove an uncommon Blessing to *thy Soul* too; the very Object I have indeed had principally in View. Use it then, if thou canst, to this End. But only remember, that it must be read, not in the Manner of a *fugitive* Pamphlet, or Newspaper of the Day; or in the Spirit of a *dogmatical Critic* and *Censor*; but with that close Attention, Seriousness, Impartiality, Affiduity, and lowly Mind, which the Nature of the Thing requires.

In

In *such* Tracts, thou readeſt for thy Life!—therefore above all Things (though thy natural and acquired, and even thy *religious* Attainments may have otherwiſe made a perfect *Oracle* of thee before Men) read with that humble, child-like Heart, Simplicity, and Docility, which is not without Reaſon ſo ſolemnly recommended by all our very beſt Friend, who is alſo the very beſt Judge in the Univerſe;—as an eſſentially neceſſary Pre-Requiſite for *every One's* Entrance into the Kingdom of GOD and of *Chriſt*. (Matt. xi. 25, 26. Luke xviii. 16, 17. 1 Cor. iii. 18. Chapt. viii. 1—3.)

All this, dear Reader, I mean to ſpeak in Love, and with becoming Modeſty; profeſſing myſelf to be *only* a *Learner* in the ſame humiliating School of divine Grace; and wiſhing to become every Day myſelf more and more ſuch a *Child*: Yet I thought it was incumbent upon me, as the *Transſlator* and *Pu bli ſher*, to advertiſe thee previoully of ſo much in the *Porch*: And I cannot but hope, that thy own Obſervations, made within the *House itſelf*, will convince thee that, in Reſpect to my AUTHOR at leaſt, I have rather ſaid too little than too much.

I am, truly,

Thy poor Fellow-Diſciple, and

Faithful Servant, for *Chriſt's* Sake,

Northampton,

Sept. 16, 1780.

*Francis Okely.*

P. S. I must further here advertise the Reader, that I never saw any Thing of JOHN ENGELBRECHT's in *English*; but, in very particular Circumstances, twenty-four Years ago, the Tract, which was published at *London* in the Year 1707, under the Title of *The German Lazarus*; which, being now out of Print, is, of Course, very scarce. For this, and some other Reasons, I felt a great Desire (and have been, I humbly trust, *divinely* assisted) to *re-translate* it from the much more extensive *Original*. And this is *that* which is now presented to the Reader, in the following Pages, for his Edification. It not only contains all the *German Lazarus*, excepting a little of the *English* Preface; but I may also truly say, *four Times* at least *more* in Substance than *that*.

Having been at *Brunswic* twice, and the first Time nearly four Years ago; I found the Name of JOHN ENGELBRECHT as well known there at this Day, as *that* of a JOHN BUNYAN, &c. &c. may be yet amongst us. Had I not been *strangely* prevented by this and the other Avocation, my Friends in that City were to have shewn me the very Spot his House stood upon. It will be mentioned (Page 97) in the Note, that I *there* bought the very last and best *Edition* of his Works in *German*, printed at the Expence of Friends, in the Year 1761; from which this following Version has been made.

Dr,

26 MY 59





Dr. HENRY MORE's *Character* of that Spirit of *Elias*,  
that must renew the World.

“**T**HAT it's Doctrine must be that of casting away all Corruption, Insincerity, and Hypocrisy. (Mal. iii. 1, 2, 3.) Declaring against all Distortion, or Perversion of the Simplicity of Christian Truth by proud or politic Persons. (Isai. xl. 3, 4, 5.) Which will be no *sectarian* Spirit, to rend and tear, but a *reconciling* Spirit to folder together the Affections of Men: (Mal. iv. 5, 6. Rev. xvi. 16. Matt. xvii. 10, 11.) Which will neither abrogate what is authentic, nor introduce what is new; but be a Restorer only of what useful Truths and Practices may seem to have been lost in the long Delapse of Ages. (1 Kings xviii. 18, 19, &c. Matt. iii. 3.) And perhaps of such clear and plain Principles as may solve the most concerning Difficulties that human Reason is subject to be entangled with. He is that Voice in the Wilderness, “Prepare ye the Way of the Lord, and make his Paths strait:” That he shall be of a Spirit separate from the World, and untainted and unsophisticated by the unwholesome Converse of Men: That this Spirit will appear rough and rude to the World; because it will so freely and impartially reprehend the World, and declare the Truth in all Plainness and Simplicity of Heart; with an holy Boldness and Undauntedness of Courage to witness to the Truth, and a rousing of Men out of a false Security from external or carnal Respects, as did the *Baptist*, the *Sadducees*, and *Pharisees*; (Rev. xi. 10.) with a vehement Jealousy in Behalf of the Purity of GOD's Worship, against all *Polytheism* and *Idolatry*; and using only the Power of the Spirit from on High to oppose all Weapons of any carnal Warfare.”—

*Divine Dialogues, Dial. V.*

Page 355, 359.

IF any pretend to be led by the Spirit of GOD, and in the mean Time are worldly, or sensual, or selfish, or contradict the Doctrine of *Jesus Christ*, it is evident that they are not of GOD. But if any publish to the World a Doctrine that is pure and holy; tending only to mortify corrupt Nature, and to recover the LOVE of GOD; \* if it be *wholly* conformable unto, and the *same* with, the Doctrine of

\* M. Pascal has given it as a distinguishing Mark and Character of the Christian Religion, in Contradistinction to all other Religions of the World, and as an Argument of it's divine Authority and Original, that it makes CHARITY, or the LOVE of GOD, it's principal End, and Man's chief Duty; which no other Religion does.

of *Jesus Christ*, and of his Gospel: If they who publish it do still live conformably to it, and bring forth the *Fruits* of the Spirit of God in their *whole* Life and Practice, despising all temporal Things, and tending only to Things eternal; and manifesting the *Righteousness*, *Goodness*, and *Truth* of God in *all* their Actions; if their Words be accompanied with a Force and Power, which reaches the Heart, and convinces the Conscience: If they discover often the secret Thoughts of the Hearts of others, and their Dispositions, even sometimes though their Persons be unknown to them: If they be Persons full of *Simplicity* and *Sincerity*, having no worldly Aim, doing nothing to please Men, nor to gain their Esteem, but declaring the Truth in Simplicity, even in things which they know will be most displeasing to Men, and will bring upon them Hatred, Contempt, and Persecution from Men, instead of their Favour and Esteem:—If they are [when so pleases God] altogether *Illiterate*, and have acquired no Knowledge by the human Means of Study, Reading, Conversation, and Meditation; and yet manifest a clear, distinct, and comprehensive Knowledge of divine Things, far beyond the most *learned* Divines: If in declaring those Truths to the World [when done] by Writing, they flowed from them as Water does from a Fountain, as fast as their Hand could guide the Pen, without musing or meditating *what* to write, or changing and correcting what they had *once* written, or reading it over again; and yet all as to the main is of a Thread, most rational, and clear, and consistent, and no *real* Contradiction either to the Holy Scriptures, or amongst those Writings themselves, as to the Essence and Substance of them: And if *such* declare to the World, that of themselves they are sinful *Nothings*, of the corrupt Mass of ADAM, from whence nothing can come but Evil; and that all the Good that is in them, and all the Truths they communicate to the World, are not from themselves, but from God and the *immediate* Operation of his Holy Spirit, who is pleased to make Use of *weak* and *simple* Means to confound the *Mighty* and *Wise*:—If all these can be *truly* said of any, these are certainly Evidences that will abide the Verdict of an *impartial* Jury; even though there be no visible Miracles, as JOHN the BAPTIST, and many of the ancient *Prophets*, did none, there being no NEW DOCTRINE published, but the pressing and clearing of *that* already declared and confirmed by *Jesus Christ* and his *Apostles*.

Dr. Garden's *Apol. for* M<sup>d</sup>. Bourignon,  
Page 240, 241. § XXVI.

A PRELIMINARY

God invented it. And what greatly tended to enhance  
the Credit and Esteem of his Works, that nobody was able

to give him any more; and almost every body made a Learning-  
stock of him, for living with such strange and whimsical  
Copper-plate, the way of thinking, every Day twice at least, to

**PRELIMINARY GENERAL VIEW**

OF

**JOHN ENGELBRECHT'S**

**WONDERFUL**

**LIFE and WRITINGS.**

Extracted from the General Preface, prefixed to the  
very last German Edition of his Works.

**J**OHAN ENGELBRECHT was born at *Brunswic*, of  
Christian Parents, upon Easter-Sunday, in the Year of  
our Lord 1599. His Father's Name was **GEORGE ENGEL-  
BRECHT**, by Trade a Taylor; and his Mother's **ALICE  
DINNEMANN**, a Native, of the City of *Brunswic*. His  
Mother died soon after she had been delivered of him;  
And thus, from his second Year, he had a Mother-in-Law;  
who, by Prayer, kept him as closely to the Fear of God,  
as his Father did to School; where, however, he scarcely  
made so much Proficiency as to be able to read a Gospel,  
and to write his own Name. Neither, for Want of Time,  
was he able to read a great Deal in Books; having been  
kept close and tight to manual Labour. After this, he was  
put out Apprentice to a Clothier, and worked at it for a  
While, as a Journeyman.

But he was a sorrowful and dejected Man from his Youth  
up, ever dragging on a Life embittered with a pungent  
Sense of Soul's Anguish, Grief, and terrible Apprehensions.  
On which Account he was incapacitated from exercising  
and making any considerable Use and Advantage of his  
Trade: But he was daily moved to call upon God for the  
Comfort of the Holy Ghost. Nay, the Anguish of his  
Spirit rose often to such a Pitch, that he did not know  
what to do with himself on that Account; and would fain

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have



have put an End to his own Life several Times, had not God prevented it. And what greatly tended to enhance this Grief and Distress of his was, that nobody was able, by any Thing they said; to administer the least Degree of Comfort to him; and almost every body made a Laughing-Stock of him, for giving Way to such strange and whimsical Conceits. He went diligently, every Day twice at least, to Church; but this proved of as little Avail to him as any Thing else: It rather helped the more to draw upon him the Laughter and Mockery of his Fellow-Workmen, for his keeping so much to Church, and at a Distance from *them*; nor ever frequenting any Ale-Houses, or Clubs of this Kind. On which Account he left off working with his Master, and got a hard Livelihood indeed in his own House, by spinning Wool for the Clothiers: During which, he must have often died for Hunger, had not God supported him supernaturally. This, and his other spiritual Grief and Distress, compelled him to fall down upon his Knees five Times every Day, for Half an Hour together; in Order to beg of God to give him the (true) Faith and a happy End.

On Friday before the second Sunday in *Advent*, 1622, a very great Dejection and Sorrowfulness seized upon him whilst he was at Saint *Catharine's* Church in the Afternoon; occasioned in Part by his having observed so few People at Church, and that nobody seemed to have any true Delight in the Word of God. No sooner was he come from Church, but he took directly to his Bed; and then contracted such an Abhorrence for all Eating and Drinking, that he was not able to get any Thing down, no, nor to keep it in his Stomach had it been there: And yet he did retain the Holy Supper of the Lord, which he received several Days afterwards. In the mean Time his Anguish and Pains became so great and violent as to extort Cries from him loud enough to alarm and bring the Neighbours in to him; who, together with his Father, falling down upon their Knees, prayed to God on his Behalf: And the same was also done throughout the whole City, from the Pulpits. At length, amidst Struggles and Conflicts with those despairing Thoughts, which the Devil injected and suggested, and by which he tempted him in Respect to his Salvation, and amidst hearty Sighings and Aspirations to our Redeemer; he died the following Thursday Noon about Twelve o'Clock, gradually from the inferior to the superior Parts of his Body, and so of his Senses too upwards; till, about Twelve o'Clock at Midnight, his Hearing, as the last of his Senses, failed him likewise.

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Here, it seemed to him, as if he had been taken up with his whole Body, and carried away with more Swiftneſs than that of an Arrow ſhot out of a Bow; when his Soul came in a Moment before Hell, and into Heaven. Before Hell he ſaw, and had a ſenſible diſtinct Perception, in the Spirit, of a dreadfully great and thick Darkneſs, and of an unparalleled hideous, bitter Smoke, Vapour, Exhalation, Fume, and Stench. He alſo heard, amidſt the Darkneſs, inexpressibly ugly, hideous Voices, crying out loud, "Wo unto us! O ye Hills!" &c. Moreover, many Thouſand Devils encompassed and attacked him, and would fain have had him along with them into Hell. But he, in Spirit and Faith, betook himſelf for Refuge to the Love of the heavenly Father, and to the Satisfaction Jeſus Chriſt has made by his Blood. Whereupon the Darkneſs diſappeared, the Stench went off, and the Voices were huſhed and gone; and then the Holy Ghoſt, putting him into a golden Chariot, conducted him into the reſplendent Light of the divine Glory. Here then he eſpied, in Spirit, on the other Hand, a great Light and Luſtre; he ſaw the Choirs of the holy Angels, Prophets, and Apoſtles; heard them ſinging and playing, around the Throne of God, with heavenly Muſic and Voices; and ſmelt an Odour charming, agreeable, and lovely beyond all Meaſure and Deſcription. And in Heaven he received a Commiſſion, or Meſſage, brought him by an holy Angel, to return back again into the World, and to declare to the People what he had ſeen and heard before Hell and in Heaven; the former by Way of Warning to the *Wicked*, and the latter by Way of Comfort to the *Afflicted*. Moreover, his intellectual Faculty was ſo illuminated, as to underſtand the whole Bible at once: And it was withal very particularly and precisely ſignified to him, what a carnal, dry, and merely *ſcientific* Knowledge, and Hypocriſy, there is in the moſt of Mankind; and what he was principally to tell them, under the Penalty of forfeiting his own Happineſs, if he did not.

Upon this he was re-conducted out of the reſplendent Luſtre. And to him it ſeemed, as if he had been replaced with his whole Body upon the very Spot he had been taken from; beginning firſt of all to recover his Hearing again, ſo that he actually heard the By-Standers then praying in the Room. Thereupon he began to have a Feeling of his Eyes, and ſo alſo of the other Senſes and Parts of his Body, from thoſe that were ſuperior to thoſe that were inferior downwards; into which Life thrilled again, and diſcovered itſelf gradually within the Space of twelve Hours; in the very ſame Manner wherein he had loſt it within the Space of

twelve Hours before. Immediately upon the Feeling of his Feet, he got up from his Bed, and was far more vigorous and sprightly than he had ever heretofore been in all his Life: He would have also fain gone out, in Order forthwith to signify to the Preachers, or Ministers, what had befallen him: But this the People, that were about him, opposed; they being under the highest Astonishment at this Event, and quite at a Loss what to think or make of the whole Affair. Therefore he sent for his *Confessor*,\* who was in no less Admiration than the rest had been. With him therefore he immediately made a Beginning, without any further Ceremony, of faithfully putting the Commission of God into Execution and Practice: Representing to him how wicked the Preachers, or Clergy, were, and exhorting to Repentance. The Minister, acknowledging it to be a Work of God, makes the following Reply: "We are poor weak Flesh and Blood, may God convert us!" And in the very same Manner, and from that very Hour, he exhorted all others likewise, who came to him, unto a *serious* Repentance and Amendment of their Lives. For this Occurrence was soon published abroad amongst the Neighbours; who of Course flocked thither to him immediately, and then again propagated the Story farther still from one to another. Moreover, because in a few Days afterwards, the Preachers had made Mention of it from the Pulpit, and given it out as a Work of God, it became known throughout the whole City: Which drew the People in such Flocks to him, that many of them were forced to remain out of Doors, and to stand before the Windows in the Street. He addressed them all in a very pathetic Manner from the Scripture; setting Heaven and Hell, from his own personal Knowledge and Experience, before them; which all this, in Conjunction with the Stench of Hell, that had been smelt at his Bed-Side,† gave full Attestation to. And in such a Way as this he went on Day after Day, from Morning early till late at Night, without being in any the very least Degree impaired or weakened in his Body; (which, by the Way, is another strong Confirmation of the Reality of that which had befallen him) notwithstanding that he had neither eaten or drank any Thing until the sixth Day after his Sickness; nor had he any Sleep at all for nine whole Months successively. During the Night-Season, he sung the finest spiritual Hymns. For one and forty Nights he heard the Music of Heaven, which

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\* The Lutherans still retain this to a certain Degree.---*The Translator.*

† Immediately upon his Revival it was so.---*Tr.*

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also a pious Widow (whose Name was *Schumann*) once heard and attended to at the same Time with himself; and he struck in with it. Not to say any Thing further how he has been frequently supported for eight, twelve, thirteen Days; for three, ay, six Weeks together, without any Victuals and Drink, merely by the Power of the Holy Ghost, who fed him with celestial Food.

But whereas, amidst such Circumstances as these, he still continued the Course of talking so much incessantly by Day, and spending the Night absolutely and entirely without any Sleep, to promote and bring on which all Medicines had been applied in vain;—therefore, out of a superfluous and needless Fear of his running mad, nobody was admitted to him any longer, and they shut up his House. Then God sent an holy Angel to him, with a Charge, that now, seeing Matters were come to this Pass, and were as they were, he should go to everybody, who desired to have him, not suffering himself to be obstructed in making known and spreading abroad the Glory of God. Likewise the Angel warned him against certain *Particulars*,\* which he was to give especial Heed to. Likewise several of the Clergy, or Preachers, gave him a particular Admonition to tell People what had been revealed to him; as they themselves were also not deficient in publicly recommending from their Pulpits his Call, Commission, and Charge; and the Necessity and Importance of it's being *duly* attended to. They also brought several Persons of Eminence and Distinction to him, and were, together with many others, his Friends and Benefactors. Thus, then, many sent for him to their Houses, where they assembled together in great Numbers, being also much affected and moved by his Narratives and Representations.

Now, some happening in their Simplicity to say, that they were able to conceive a better Understanding of the Word of God from *him* than from the *Preachers*; these last took it into their Heads to be jealous, as if *their* Function fell into Contempt by such a Way of speaking as this. Thus, then, they summoned him before their *Colloquium*, or *Conference*; strictly enjoining him to hold no more Discourses with the People out of the Word of God, as it had a Tendency to bring the Ministerial Function into Disrepute and Discredit. His Business only was to tell *them* what might possibly be revealed to him, when *they* would be sure to deliver it to their Hearers again: He himself should stick close to his own Trade. To which he

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made

\* Spiritual Pride, and Covetousness.

made Answer, that he must needs obey GOD rather than Man. But the Clergy then contested his *Vocation* itself, taking it into their jealous Pates, that he did not give *them* sufficient Reverence and Honour; seeing that he quite inadvertently, had, on Account of the Cold, kept himself covered in their Presence; and, whereas, upon their smart Reprimand given him on that Behalf, he taxed them with Ambition, &c. they broke out into a downright Rage and Passion against him. And thus the Clergy, having taken it at length into their Heads, whether the whole Affair with him might not at last prove to be a Work of the Devil, persuaded one another to warn everybody against him from the Pulpit, as a false Prophet, and an Heretic: Which also the Sunday following they actually put into Execution. In Consequence of which, the Controversy gaining Strength, and spreading itself abroad by the Means of Writings *Pro* and *Con*, they forbade and drove him from the Confessionary Chair, and would admit him no more to the holy Sacrament, till he should retract his (supposed) Call and Commission, and exhibit a public Deprecation on that Behalf. Nay, almost the whole City was so embroiled about, and in such Wrath and Bitterness against him, that he went every where in Danger of his Life. Although the Preachers, some of whom severely smarted under the Judgments of GOD, as he had predicted unto them beforehand, came afterwards to a better Understanding with him, and did then no more brand him with the *Stigma* of Heresy; but only desired of him to confess ingenuously, that he had received all his Instructions concerning GOD's Word by the *ordinary* Means of Grace; such as by reading in the Scripture, and by hearing of Sermons: But which he could not comply with, it being contrary to the Truth.

So then, because the marvellous Work, which had thus passed upon him, was by the Hearers also no longer regarded as *any Thing divine*; and of Consequence his Exhortations to Repentance were no more esteemed, or embraced as they had heretofore been; therefore he withdrew from thence, and repaired to other Places. Wherefore, first of all, he resided and sojourned a While at *Winsen*, near *Zell*; as also at *Hamburg*; after that at *Lunenburg*, *Gluckstadt*, *Schleswig*, *Oscherleben*, *Oldenburg*; and so round again to *Brunswic*, and *Hamburg*; to *Bremen*, *Embsen*, *Groningen*, &c. till at last he died at *Brunswic*. He every where studied to maintain an irreproveable Life and Conversation; letting no Considerations restrain him from faithfully complying with the divine Charge, by a Promulgation and Publication, at every Opportunity, of what had befallen him, to

the

the Praise of GOD, and to the Rousing up and Awakening Men unto Repentance and Amendment of Life: Making it often a *Memento* to himself, that having one Time, on Account of the Opposition of some Gainsayers, held his Peace, he was afterwards punished with a nine Days Dumbness on that Account. Moreover, as he was almost every where under a severe Persecution, especially from the Clergy, so as to be obliged to shift his Travels from Place to Place; therefore also did GOD the LORD shew more and more Wonders upon him from Time to Time; giving him a farther Sight of many especial and singular *Visions* and *Appearances*.

At the Beginning of the New Year 1625, he had, at *Winsen*, A VISION\* CONCERNING THE THREE STATES; represented to the Eyes of his Body when perfectly awake: And whilst he was yet there, in the very same Year, under an extatic Rapture,† he received A SIGHT of the NEW HEAVEN and of the NEW EARTH. Both of which Visions, and the last in particular, were interpreted to him by an holy Angel, as soon as ever he was returned to himself again from the extatic Rapture: And as he had by a Voice been admonished to write down the former immediately, he, on Account of his Loitering, received a violent Slap on the Face. In this Year also a holy Angel appeared to him at *Hamburg*: It had, it seems, been desired of him to pen down in Writing, and then to print, the before-mentioned Occurrence and VISION of HEAVEN and HELL. Whereupon, having begged of GOD to reveal it to him by an Angel, whether he should do this or not; a holy Angel did actually appear to him with express Command not to procrastinate the Execution of it. Still, upon the Tuesday before *Whitsuntide*, in the same Place, a holy Angel appeared to him, signifying to him in GOD's Name, that the Letter he had first designed and intended to address to *Ottmar Elliger's* Wife in particular, he should address to *all Mankind* likewise. And a great many more divine Appearances and Visions had he, from the Time of his *Revival from the dead*, till about this Time: For Instance, A VISION OF THE ANGEL GABRIEL; A VISION OF AN ANGEL in a Field by Night, who preached him a threefold Discourse, upon the Grace of GOD, upon Faith, and upon the Cross; which continued for six Hours successively: A VISION OF THE HOLY

\* It is the very same that will follow here, being *first* translated from the High Dutch. ---Tr.

† During which, his Body had every Appearance of a dead Corpse. See 2 Cor. xii, 2, 3. ---Tr.



HOLY ANGELS round about the GOOD, and of the DEVILS, round about the WICKED, in the Church at *Brunswic*: A VISION OF THE CITY OF BRUNSWIC, and of the PREACHERS, OR MINISTERS: A VISION OF HOLY BAPTISM; and a VISION OF THE BRIDE OF CHRIST; both of them in the Church at *Winsen*: A VISION AND REVELATION OF THE GREAT MYSTERY OF THE HEAVENLY FLESH OF CHRIST: A VISION OF THE LAST JUDGMENT, in the Chancery at *Zell*, and others beside. Several Years afterwards, he saw in Spirit, A VISION OF THE MOUNTAIN; which the same holy Angel, whom he had seen in the Vision itself, expounded to him at his Return from the extatic Rapture.\*

To give some Account and Specimen of his Persecutions, the then *Senior* of the Ministry at *Hamburg* caused him to be taken up in his House, and to be carried before the Burgomaster, *Klan*, to be committed by him to the House of Correction. But he, upon a fair Hearing of the Cause himself, set him at Liberty again. Thus also did the Clergy often dreadfully calumniate, persecute, and instigate the Civil Magistrate to put him into Hold; not at *Hamburg* only, but also at *Brunswic*, *Lunenberg*, *Schleswig*, *Oscherleben*, and in other Places. The Preachers also gave out, whether he was not one of the Clan of new upstart Prophets, against whom the threefold Ministry of *Lubeck*, *Hamburg*, and *Lunenberg*, had written; with Design of being thereby sure to fix a Brand of Odium upon his Person. At *Gluckstadt*, he was examined by the Clergy in Presence of his Majesty the King of *Denmark*, and of many other Gentlemen of considerable Eminence: And although nothing of any Crime or Misdemeanor was found chargeable upon him; yet the Clergy persisted in their Solicitations of the King so long, that his Majesty at last yielded to have him had out of the City under a Guard of Soldiers. By which Occasion, JOHN ENGELBRECHT predicted the Judgments of GOD upon his Majesty's Governor of the City, by whose Order he was had out of it; with these Words, "The Man, who now orders me to be had out of the City by *Sunshine*, shall himself, ere long, be forced to quit it by *Night*." Which was accomplished accordingly, not a great While after. For the Governor's Lady, the natural Daughter of King Christian the IVth, having taxed him with Adultery to his Face, and he giving her a Box of the Ear upon it, she discharged a Pistol at him, and immediately took her Flight upon it to *Copenhagen*; where she had such Influence and Ascendency as to procure a Royal

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\* An Abstract of it will follow here,---Tr,

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Mandate, to have her Consort's Person arrested, and brought before the King. In Consequence whereof, he was dragged forth by Night, and entirely divested of all his Posts and Dignities. Which had also such an Effect upon his Mind, as to render him Half a Madman: And amongst the Villages, after that Time, he went about begging the very Bread he was to satisfy his Hunger with, of the poor Peasants and Country-People; as we have this Story recorded by *Godfrey Arnold* in his *Church and Heretic History*.\* In the same Manner were the Clergy at *Oldenburg* intent upon forging all Sorts of Accusations, and fixing them upon *JOHN ENGELBRECHT*. But, whereas at his own Instance, the Ministers conferred with him, in Presence of his Excellency the Count, and his Council; they were themselves obliged to declare him to be innocent.

During the Time when that, which has been before-mentioned, passed with him at *Gluckstadt*, he was again for several Weeks sustained by GOD in a supernatural Manner, without Eating and Drinking; having acquainted the People beforehand, how this was, according to a holy Angel's Intimation, to continue for several Days longer. Moreover he was in this Situation endowed with so great and divine a Vigour and Vivacity, that, to Astonishment, he spoke all Day long from the Word of GOD to many Persons. Also, on his Way from *Hamburg* back again to his own Habitation, having on the Road had a great Deal taken away from him by some Troopers, whom on that Account he had reproached with the Name of *Robbers*; they would indeed, in a Ferment of Malice and Resentment, have rode over him with their Swords drawn in their Hands, and have even cleft his Head asunder; but they never wounded him for all that. They broke a Lance to Pieces upon his Head; but which he neither felt, nor received any Wound, or Contusion from. Neither would the Pistols go off, nor the Horses stir a Foot from the Spot at the Time when they intended to have rode over, and to have shot him. And thus was he, by the marvellous Hand of GOD, protected from all Outrage and Violence.

Under such Circumstances then he came, in 1631, back again to *Brunswic*. And although he had purposed within himself no more to desire to have the Holy Sacrament, † that had so often been refused him hitherto, administered to

\* Part III. Chapt. XXII. § 8. Page 210.

† Great is the Power of *Lutberan* Ministers in this Respect, and very important are it's Consequences to the Laity, when abused.---Tr.

to him by any of the Clergy: Forasmuch as the being deprived thereof has nothing of any condemnatory Nature and Effect in it, and he received it every Day spiritually; nay, God did once cause it to be put into his very Mouth by a holy Angel;—therefore, whilst he was agitating these Things within his own Mind in a human Way, a holy Angel appeared to him; telling him still to proceed with urging his Request on this Behalf upon the Ministers at *Brunswic*, so long until they should refuse it him absolutely and peremptorily. On this Account, therefore, he did, after his Return Home again, sue for it at their Hands. Moreover, upon the Ministers peremptory and inflexible Refusal, he, *June* 16th, presented a Petition on that Behalf to a worshipful Senator, or Counsellor in the Spiritual Court, or Consistory; humbly praying, that the Reverend Ministers in the City of *Brunswic* might however admit him to a Participation of the Holy Communion, or Supper of the Lord. In Consequence of which, the Ministers had it proposed to them, to enter upon such Measures, and to take such Steps, whereby the Errors charged upon him might be removed. But upon the *Superintendent's* having, on the 17th of *August*, in Conference, proposed it to the rest of the Ministers to convoke a special Meeting to that End; the Result of their Answer was this, He is incorrigible. Notwithstanding which, the *Superintendent* did draw up the supposed Errors, and read them to the Consistory; which *JOHN ENGELBRECHT*, after having been summoned there to appear, refuted upon the Spot, by Word of Mouth; and afterwards, on the 24th of *August*, in Writing likewise. Yet was it all of no Avail: No, no! for nothing else would do, but *recant* he must such and such Errors. Wherefore, on the 3d of *September*, he delivered in an explanatory Writing; wherein all he does is, to own himself to be a Sinner; and therefore, that if he, through Ignorance or Inadvertency, might have spoken, or written any Thing contrary to the Word of God, that *this* he doth, in such a Case, *recant*. Moreover, because the Ministers, supposing he were to go to the Lord's Supper, insisted upon their making public Mention of him from the Pulpit, and were not satisfied with the second Explanation of his, which had been delivered in upon the 14th of *Sept.* concerning what Way this should after all be done in; and he himself could by no Means approve the prescribed Form they had drawn up for him; therefore was he not even so admitted to the Lord's Supper after all. As he then, in 1638, is often still summoned before the Consistory; and, in an Epistle addressed to the Rev. *Syndic*, Dr. *John Kam-*  
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mann, dated the 6th of *October* this Year, he still further explains himself on this Head: In which Writing he, amongst other Things, makes Mention, how that the *Superintendent* and *Coadjutor*, having at the *Worshipful Counsellor's* Instance, talked with him on several Occasions for a long Time together, had found him perfectly sound and orthodox in the Faith.

In the Year 1634, the Lord Christ did there appear to him in great Glory, attended by twelve holy Angels; who shewed him his holy five Wounds: And as he happened to be just at that Time in great Poverty and pinching Hunger, forasmuch as he had but a very scanty Portion indeed to live upon at *Brunswic*; he gave him a Dollar of the Place,\* being about a Shilling Value: And he talked with him further concerning his own Person (viz. J. E's.) how that he should be yet able to do here what he had a Mind to do. Afterwards, in 1636, he, at *Brunswic*, twice more lived a considerable Time in a supernatural Manner without Victuals and Drink, by Means of a miraculous Power of God; The first Time, at the Beginning, for above a Fortnight, viz. from *Whitsuntide* to *St. John's Day*; and having then eaten something for two Days, it still continued for more than a Fortnight, nay until the eighteenth Day afterwards: But the second Time was when he was obliged to keep himself close and retired, from *Michaelmas-Tide* to *Martin's-Tide*; having for the Space of six Weeks eaten and drank nothing, excepting for three Days only; which was also during the first three Weeks. During this first miraculous Fast, when he was obliged to keep himself close and retired in his Chamber, he there transcribed a good deal out of *Matthew Weyer's* excellent little Tract, which he greatly praises: But towards the Close of the last, upon the 9th of *November*, a divine Letter, † by Way of an Answer to another from his Friend, was by an holy Angel revealed and dictated to him, viz. *how we are to ask any Thing of God in the New Testament*: Which Angel did, amongst other Things, converse a good deal farther with him concerning these sorrowful and calamitous Times, intended for Consolation to the Afflicted.

In the 1639th Year, we find him come again from *Brunswic*

\* As many well disposed Readers might be glad to see this wonderful Incident more circumstantially related, and it will not occur elsewhere; it shall be added by Way of Supplement to the Whole by the Translator.

† It is the second Piece in the 1st Part of the 2d Volume of his Works, --- Tr.

*Brunswic* to *Hamburg*. And as he, upon the 20th of *September*, was on the Way from that Place to *Wedel*, God vouchsafed him, in the Field, the Sight of a yet farther singular and extraordinary angelical Vision and Revelation; which was withal corroborated and confirmed by a three Weeks Fast enjoined upon him. But that it might no more be possible to be said, that he had a Way of eating and drinking clandestinely; he, upon the 27th Day of the Month, surrendered himself up to be closely confined under Lock and Key, in a Room that was in the House of Correction at *Hamburg*: And there, for the last nine Days, upon a second Appearance of the same Angel to him, he was enjoined to drink Water. During this miraculous Fasting, he not only retained all his Powers and Faculties in full Vigour and Perfection; but also all this Time through, experienced still greater Strength and Vivacity than he had done before; having exhorted all, who came into the House of Correction to him unto true Repentance and Conversion, with great Zeal and Fervency of Spirit, and directed them wholly and alone to Christ.

Having got his Discharge, he farther this Year addressed and presented a Letter to the Rev. *Nicholas Hartkopf*, the then Senior of the Ministers at *Hamburg*; attending it with a Copy of the *Letter in Verse*,\* that had been just printed: Wherein he solicits to undergo an Examination by him. From whom, however, he received but rough Treatment in Consequence of it. For whilst they were in Conversation together, the Senior meaning to strike him a Blow with a Bunch of Keys he then had in his Hand; the Chain they were upon breaking in two, he had no other Means left but to beat him upon the Head with his bare Hands. No less did the whole Company of Ministers persecute and vilify him; neither was he able by any Ways or Means to compass so much Favour for himself as to procure a right Audience on this Head, in Presence of several Gentlemen of the Senate. Neither was any other Answer returned him to the Letter he had presented to the Senior, farther than that Licentiate *Miller*, one of the Preachers, told him in his House, that "they had not the Gift of Discernment."† This Man, in *October* 1640, wrote to the then *Brunswic* Coadjutor, Dr. *James Weller*, in Respect to JOHN ENGELBRECHT's having made his Appeal to the Board of Ministers

\* This is amongst his Works in the 2d Vol. and is in Substance ENGELBRECHT's Life and Experience in a Summary Way. But it has a long Preface and Postscript written by J. E. himself.---Tr.

† So it seems indeed throughout! Let us not wonder then at Bishop *Bonner*, &c.---Tr.

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Ministers there: In Answer to which, it is very probable, that the other sent him all that had been deposited in the Ministers Ecclesiastical Archives and Library, respecting the Transactions with him; for now nothing more of them is to be met with there.

Now JOHN ENGELBRECHT, having, beyond all Doubt, been gone off before from *Hamburg*, resided a While at *Bremen*, *Embsen*, *Groningen*, and the Parts adjacent. For at *Groningen* it was, that he, in *October*, 1640, had written THE VISION CONCERNING THE NEW HEAVEN and the NEW EARTH; and then, at *Embsen*, in *December*, the same Year, THE VISION CONCERNING THE THREE STATES, within the Space of three Days: Also THE VISION CONCERNING THE MOUNTAIN (OF SALVATION) at *Lopperessen*, in the Territory of *Groningen*, in *January* 1641; the two former of which he did twice over. Moreover from *Bremen* he dispatched a Letter to *Popke Popkes*, dated *May* the 3d, 1641. In which Places he was also contradicted and attacked by the Majority of the Clergy. At *Embsen*, an Interdict was issued forth to forbid him the City, and his Host to entertain him there any longer. In *Groningen* he had much Debate with the Ministers upon the Topic of ELECTION. On which very Account also he had been in no extraordinary Degree of Repute with several of the Ministers at *Bremen*: Although Dr. *Bergius*, and others with him, were for the UNIVERSAL GRACE. Thus was another Vision also shewed him, in 1640, upon *Ascension-Day*.

Being at last returned back and Home again to *Brunswic*, and indeed, (as is credible) in the Year 1641; this simple, God-taught, and genuinely pious Man, softly and happily departed this Life there in his own House, being in *February* the Year following; having, in Respect to his Soul, been translated and transplanted into the Glories of Heaven: But, as to his dead Body, having, upon the 20th of the same Month, been buried in *Saint Catharine's Church-Yard*, near the Wall towards the Street: Which the Church-Book attests in the following Words: " In the Year 1642, " upon the 20th of *February*, was HANS (JOHN) ENGEL- " BRECHT interred with ten Pair of Scholars,\* and no " Tolling of the Bell; neither was there any Collect sung: " The Reason was, because he died in his (to him unjustly " ascribed)

## B

\* All the Scholars are trained there to Singing, and attend at Funerals. The grander the Funeral, the more the Number; and To on the other Side,---Tr.



“ ascribed ) Error, and was never reconciled to the Body of  
 “ Ministers: His Friends did however, with much ado,  
 “ prevail so far afterwards, as to get a single Bell tolled  
 “ for him, and eight Pair of Scholars more added to the  
 “ others.”

According to which Account, (taken from the *Ecclesiastical History of Brunswic*, compiled by Ph. J. Rehtmeyer. Part IV. Chapt. VI. Page 480, 481.) and which is a Voucher no Man can invalidate, or call into Question; we not only know with Certainty *where*, and about *what Time*, JOHN ENGELBRECHT died and was buried; † but likewise (whereas some Contest has arisen concerning his honourable Burial) whether it was at last absolutely refused him, in actual Prosecution of the Menaces which the good Man had had fulminated against him during his Life-Time. Moreover, from thence an evident and irrefragable Argument may be deduced, to shew how ungrounded that Insinuation is, which is so unconscientiously inserted in the Preface of the Threefold Body of Ministers at *Lubec, Hamburg*, and *Lunenburg*, concerning the Trial of the Spirit of *Elias Prætorius*,\* as if JOHN ENGELBRECHT had made a formal Recantation, and other such false Circumstances. Moreover, it is left to every impartial Reader's own Determination, whether or no, in the *Brunswic Coadjutor's* Reply to the above-mentioned Letter, which Licentiate *Miller* addressed to him; any real Handle, or Ground is, or could indeed have possibly been given for such an Insinuation. So much the less also, seeing that not the least Trace of any such Thing is to be met with, either amongst the Records of the honourable and worshipful Senate of the City of *Brunswic*, or in any one of all the Writings of the Party deceased.—

JOHN

† *Peter Peiret*, in his *Mystic Library*, first published about the latter End of the last, or Beginning of the present eighteenth Century; and which the Translator of this Piece has also rendered into English from the Latin Edition, having it by him in M S. has, under the Article of JOHN ENGELBRECHT, VIII. 38. these Words:

“ It is a Pity---that we have scarcely any authentic Accounts  
 “ what became of him at last, and where he drew his last Breath.”  
 And again, “ It were much to be wished, that the Works of this  
 “ divine Man might come out in various Languages; for few there  
 “ are now in the World, who, like him, deserve to be called, *the*  
 “ *Mouth of the Lord.*”

It is to be hoped, Reader, that the present Piece will give some Degree of Satisfaction both to the Complaint and Wish of good *Peter Peiret*, and of all others, who feel and think as he did.---Tr.

\* One *Christian Heberg* wrote a Book against the wicked Clergy, under this fictitious Name; to which this Threefold Body of Ministers made a Reply. The Preface to this Piece is what is here alluded to.---Tr.

JOHN ENGELBRECHT  
OF  
BRUNSWIC's  
True ACCOUNT, and VISION,  
OF  
HEAVEN and HELL;

TOGETHER WITH  
Some annexed TESTIMONIALS  
concerning his PERSON.

According to the Second Edition by him published  
in the Year 1640, and more than once  
since that Time republished.

To which is now subjoined,  
A BRIEF NARRATIVE  
OF  
JOACIM TRESIER, of DORT, &c.

LUKE vii. 14, 15.

*" And the Lord Jesus, said, Young Man, I say  
unto thee, Arise.*

*" And he that was dead, sat up, and began to  
speak."*

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True ACCOUNT, and VISION,

O F

H E A V E N and H E L L.

C O N T E N T S.

**T**HIS is now the Account and the Vision; namely, the first Vision, when GOD the Holy Ghost raised me, JOHN ENGELBRECHT, up again from the Dead, after that my Body had been dead, stiff, and cold; which many Persons in Brunswic are privy to, and acquainted with: Inſomuch that my Body returned in a ſhort Time to it's Vigour and Vivacity, without the Help of any Sort of earthly Meat, Drink, and Doctoring. But in the Interval-Time, whilſt my Body was dead, the Holy Ghost transported and conveyed my Soul before Hell; and there made it ſmell the Stench of Hell, and alſo hear the Howlings of the Damned in Hell, amidſt the Darkneſs, and amidſt the Smoke, and thick Fog; intended for a Warning to the Wicked. Afterwards he alſo transported and conveyed my Soul to Heaven, and ſhewed the Glory thereof unto it; intended for Comfort to the Afflicted. Moreover, the Commiſſion, Charge, or Meſſage which was there given unto me, every one will, by Means of this Piece communicated unto them, have an Opportunity of underſtanding in all it's Circumſtances:

*Circumstances: (For with GOD is nothing impossible.) Also how GOD confirmed and ratified my special Call and Commission by marvellous Signs and Wonders presented to the Eyes and Ears of Men; as the People of Brunswic are privy to and acquainted with them.*

*Now these marvellous Things happened in the Year 1622, about the Time, when, in the second Sunday in Advent, we have the Gospel,*

*“ And there shall be Signs in the Sun, and in the Moon,  
“ and in the Stars; and upon the Earth Distress of Na-  
“ tions, &c.”*

*At that very Juncture this Sign passed also upon me, intended for a Warning to the Wicked, and for a Comfort to the Afflicted; as every one will, from the Piece here communicated, have a good Opportunity of understanding.*

PREFACE

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## PREFACE to the Christian READER.

Grace and Peace from GOD the Father, and from his Son our Lord Jesus Christ, the Prince of Peace, under the powerful Operation and Energy of the Holy Ghost, be (as a New-Year's good Wish) premised.

*My dear Friends in Christ,*

**H**AVING in this preceding Year, 1639, published the Letter, entitled, *The WONDER-EPISTLE*, drawn up in Verse; which was penned by Men of Learning concerning my Person; and wherein the divine Wonders, which GOD the Lord hath wrought on me, are in Part made Mention of; some good People have, in Consequence thereof, desired of me to publish now a new Edition of that Account, which in the Year 1625, by the Command of GOD, signified to me by a good Angel, I had written down and printed, concerning the Wonders which GOD hath wrought upon me; and how I, for the first Time, attained to such a State as this: For their Desire was to know from myself circumstantially this divine Work from the very Beginning thereof. Upon which Account then I have not been able to forbear the doing it; but, by the Impulse of the Holy Ghost, have got the first Edition of that Account re-published: Because much more is in *that*, and with much greater Circumstantiality, than can be met with in the *WONDER-EPISTLE*, drawn up and couched in Verse; Yea, and many good People were very desirous of seeing what I myself had, in my own Simplicity, without any Assistance from learned Men, under the Impulse of the Holy Ghost, penned down and described.

Certainly,



Certainly what the Learned have written concerning me, both in the Preface and in Verse, they were not competent for doing without me; having been under a Necessity of hearing first of all from myself, and of taking into their Conceptions duly and truly the Wonders which God wrought upon me; which of Course they afterwards framed together and composed, in the Way and Manner of the Learned. May no one here, then, take Offence, ascribing the *Narrative* itself to the Learned, as if they had been my Instructors in it, as many Persons conceit. No, this is not the Case; but the Holy Ghost is my Teacher, or Instructor, and no Man of Learning: And the Holy Ghost has withal directed the Matter so, that the Learned must, in the Way and Manner of the Learned, make a Description of these Wonders, which God hath wrought upon me; and which from me, under the Illumination and Impulse of the Holy Ghost, they have duly and truly heard, and taken the Narrative of them into their Conceptions.

Let no Man then gaze, either upon me, or upon the Learned; but before all Things, and in all Good-Will, let them look to the *Holy Ghost*, who is the Mover and Director of all this Good, as well by Means of pious, and learned, believing Men, as by Means of me, a poor, and illiterate, believing Man. But, because, for these fourteen Years past, I have been forced to undergo a great Deal of Persecution, brought upon me by that printed Narrative, wherein the Holy Ghost reproves Men for their Sins; and many Persons have the Notion, that I reprove the People, which it no Ways belongeth unto me to do, no Office of Reproving having been committed unto me;—therefore, since for the Reasons before alledged, I was obliged to re-print the Piece; I could not forbear the Making a Preface, through

through the Holy Spirit's Impulse, to this *Second Edition* of it.

Now though the Holy Ghost does therein reprove wicked Priests, and all wicked People in every State; yet are not the Pious thereby intended, as may be expressly seen in the Publication itself. Certainly is it also notorious, that there are wicked and ungodly People, as well among Priests as Hearers, as in Christ's Time there were among the *Pharisees*. Now, though the Priests at *Brunswic*, and elsewhere, could not but allow, that there are many Priests, as wicked as in that Publication is affirmed, though the pious ones are not thereby intended, or struck at; yet have the Priests expressly said, that the Office of Reproving does not belong to me; I have no Business to reprove the Priests for their Sin. And for that Reason they have now been my severe Persecutors; because, through me, the Holy Ghost reproves them for their Sin. But if they are resolved to persecute me afresh, on Account of my re-printing the same again Word for Word, I must bear it patiently; for Christ says, John xvi. 8. "The Holy Ghost will reprove the World of Sin." Now, whether the Holy Ghost does this by the Learned or Unlearned, as his Instruments, is very indifferent; *the Holy Spirit being at Liberty to act just as he himself pleases, and nobody having any Right to prescribe to and controul him in what he does.*

Therefore do I exhort you, O ye Priests at *Brunswic*, and in other Places besides, by the Impulse of the Holy Ghost, no longer to set yourselves in Opposition to the Holy Ghost in his Office of Reproving through me; neither do ye persecute me on that Account, or blaspheme his divine Work any more in the Pulpit; otherwise will the Holy Spirit not reprove you with Words only, but in Fact,  
and

and by corporal Chastisements inflicted upon you, according as he has made several of the Priests Examples thereof at *Brunswic*; in that Mr. *Superintendent* MOENCHMEYER, and also Mr. JOACHIM JORDAN, have, under great Pains, experienced what, by the Command of the Holy Angel, and by Impulse of the Holy Ghost, I was forced to foretel unto them. Of which also many Persons at *Brunswic* are able to testify, who heard out of my own Mouth, that in their Life-Time I told them beforehand, how GOD would reprove and chasten them.

Particularly did I tell this to Mr. *Joachim Jordan*, in *Opperman*, the Vestry-Keeper's House, how that GOD would inflict a corporal Punishment upon him, if he did not desist from reviling that divine Work in the Pulpit; which he had however before acknowledged to be a divine one. Which prior Acknowledgment he also confirmed in Fact, by coming to me so often after GOD had again raised me up from the Dead, and by bringing so many People to me, who he insisted upon it should hear me; and by his having frequently invited me to his own Table. All this he did, because he acknowledged this Work with me to be a divine one; evincing by these Overt-Acts of his, that this was a divine Work with me. And yet this very Work he afterwards, against his own Conscience and better Knowledge, decried, and proclaimed from the Pulpit to be a *diabolical* Work. So I then told him, that the Angel bid me warn him to desist from his Blasphemy, or else GOD would punish him in so signal a Manner, that he would not know how to lament it sufficiently. And indeed GOD did actually punish him, so that he knew not how to lament it sufficiently; this are almost all the People of *Brunswic* well acquainted with.

This



This was done to make an Example of him to all the Priests, who should be up in Arms against this divine Work, and proclaim it to be a diabolical one, being unwilling to receive Reproof from the Holy Ghost with Words, and in Print: Therefore now must they be forced to receive Reproof under corporal Chastisement, if they do not come to a Conversion, and desist from blaspheming and resisting the Holy Ghost: And if, notwithstanding this, they are resolved not to be converted by Means of temporal Chastisements in the Body, they will be reprov'd and punished eternally. Thus doth the Holy Ghost again, in public Print, give wicked Priests, and all wicked Men, a renewed Warning. But hereby is no pious Priest, or any other good Christian, reviled, calumniated, and despised; much less the whole Body of Ministers, or the Ministerial Function, *indiscriminately*, as some of them suppose: But the Holy Spirit reproves them on Account of their Sin out of Love, that they may come to Repentance, and not incur eternal Punishment: For better it is, that Men should be reprov'd, or chastened for their Sins *temporally*, than *eternally*.

Now also, because many People in other Places are inclined to doubt, whether, after all, it is true what I have published in the first Edition of 1625; I am able to demonstrate the Truth of it from this Circumstance; because, for the Space of fourteen Years now past, the Priests at *Brunswic* have never yet contradicted or refuted the Fact, in public Print; notwithstanding their having maintained a continual Contention with me all this Time. Thus then may any Man of Sense well think, that the Priests would have certainly put out some Publication in Print, with a View of refuting me, if the Facts had not been just as I have stated and related them. But that nothing of this has been done in  
so

so long a Time evinces clearly and irrefragably, that the *entire Narrative* I have printed is a true one; as indeed, in that first Impression of it, I do appeal to the People of *Brunswic*. He who will not believe *me*, let him enquire of the People of *Brunswic* about it, whether God the Lord did not work *that* upon me, which is to be read of in the printed Narrative. Thus need no one entertain the least Scruple, whether it be a divine Work or not; whether such Wonders have been actually wrought upon me, or not; and may be assured, that it is no *human* or *diabolical* Work; which I am able to evince from this further Circumstance also, that it is now a Work of seventeen Years Continuance. And though I have to my Sorrow felt a mighty Opposition to it from the Learned, and from the Unlearned, of every Order and Degree, and that for these fourteen Years past; yet have they not been able to suppress it, even though many have made a Point of doing it. But had it been no *divine* Work, but a *diabolical* and *human* one; certainly, within so long a Space of Time, it would have fallen away and come to nothing.

But why, and for what Reasons the Priests at *Brunswic* have differed and contended with me, tho' before they had been in Harmony with me; is a Matter, the true Grounds of which I am not able to write at present: It would be attended with too much Prolixity, and, on Account of the Quantity of Paper and Expence of Printing, cost too much Money; especially as I am not now furnished with Money sufficient to defray such an Expence. Let no one take an Offence on that Account, it being otherwise sufficiently known to many pious Hearts.\*

Some

\* The Reason will however appear, in the subsequent Narrative, to have been Envy.---Tr.

Some good People have also told me, that in Case I were to put out a *second Edition* of this Narrative, it would be better if I were to leave out of it that which I have said concerning my Parents and Life; or that I should not make the Narrative so prolix. But to this I reply, that I cannot do this with a good Conscience; because the Angel said to me, in the Year 1625, that I was to get it printed, *exactly* as I should put it down in Writing, and as the Holy Spirit should suggest the Remembrance of it to me, without altering a single Word in it afterwards. Thus am I obliged, for these Reasons, to re-print it Word for Word, as it stands in the *first Copy*. Now, whether People are pleased, or not, I am obliged to do what pleases God, and not what pleases Men; and he who, by Reason of his not liking, does not choose to read it, may let it alone. I do nothing out of Pride and Arrogance, but all the Good I do is according to the Will of God, be it what it may. In this God is my Witness, what an Enemy I am to worldly Honour from my very Heart, neither have I any Desire after it.

Moreover, that in this printed Piece, Mention is made of my Flesh's not wasting or decaying; so that, though God preserved me supernaturally, without Eating and Drinking for a Fortnight and more, yet was my Flesh as little wasted and decayed, as my Powers and Faculties were impaired; and yet it stands in the printed Verses,

— “ *Altho' his Flesh decays,*  
“ *Yet he his Faculties and Pow'rs displays.*”

Let not this be an Occasion of Stumbling to any, even though, according to the Conception he forms of the Thing, it may seem to be a direct Contradiction. That in one of the printed Pieces it stands, “ his Flesh is not wasted, or decayed;” this is no  
C Contradiction



Contradiction in Reality, but only in the Terms, both of them being in Fact true. For, during the first three Years, my Flesh did not waste, or decay, tho' GOD preserved me without Eating and Drinking ever so long: And whereas, for all this, I kept up my Flesh in Perfection, many People therefore supposed I had eaten *clandestinely*. But that People might not entertain such a groundless Surmise, GOD afterwards permitted my Flesh, in some Degree, to waste and decay; by which Circumstance People might be convinced, that I did not eat. Thus is it no Contradiction, in Reality both of the Assertions being true; it *was* wasted and decayed, and it *was not* wasted and decayed. Now this must be so understood, that during the *first three Years* it did not waste and decay; but, *after that Time*, GOD did suffer it, for solid Reasons, to waste and decay. And thus is GOD a wonderful GOD in all his Works, and through the whole Process of his Administration and Dispensations.

Seeing that GOD also, according to his wonderful Government, or Dispensations, and *sovereign* Omnipotence, (he having the Power, or Liberty, of doing, or leaving undone, whatsoever he himself pleases, both in Heaven and upon Earth) has vouchsafed me the frequent Appearance of his holy Angels; therefore now will the Devil be playing *his* Game too under this Dispensation; with Design, that the Good may be cast away and rejected indiscriminately together with the Bad. For where GOD the Lord has a *Church*, there will the Devil have his *Chapel* too on the Side of it. Therefore must I now also still remind my Readers of this, by the Impulse of the Holy Ghost, That, supposing the Devil would be for transforming himself into an Angel of Light in one or another, and appear to me, and to other Persons, proposing to us much Evil, under the

the Colour and Pretext of Good ; that, in any such Case as this, he ought to be well upon his Guard, so as for all that not to cast away the Good with the Bad, and the good Spirits with the bad ones. This is ill-becoming any Man, without the Trial of Spirits, to cast away the Spirits, and so to decry every Thing for Evil and Diabolical ; rather should every one try them, as the Scripture teacheth, 1 John iv. i. “ Try the Spirits, whether they are “ of GOD.” “ Prove all Things, hold fast that “ which is Good.” 1 Thes. v. 21.

But by what Criterion, or Test, shall we then try the Spirits ? This must be done by the Word of GOD. Now, if any Spirit teaches the *Gospel of Christ*, that is a good Spirit ; whereas he that teacheth *otherwise*, is an evil Spirit ; who is accursed, as Paul says, Gal. i. 8. “ If an Angel “ were to come from Heaven, and preach another “ Gospel than that we have preached, let him be “ accursed.” But the Angel, who leadeth to Christ, to his holy Doctrine and Life, is a good Angel. For certainly *Moses*, and all the *Prophets*, also *John the Baptist*, and even GOD the FATHER from Heaven itself, do lead us to CHRIST : Now what He teaches us, that are we to do. Thus then any Angel who teaches with Amplitude and Perspicuity, roundly and plainly the Doctrine of *Christ*, and thus leads us *to Christ*, bidding us to abide thereby, must, truly and without all Doubt, be a good Angel.

Now verily it has been often cast in my Teeth, that *the Devil himself has confessed the Lord Christ to be the Son of GOD*, (Matth. viii. 29. Mark iii. 11. Chap. v. 7. Luke iv. 41. Chapt. viii. 28.) and it has withal been said by *him*, (Acts xvi. 17.) that *People ought to hear the Men of GOD* ; by which In-

finuation they mean then to reject *all* Visions, let them teach as much Good as ever they can. But certainly a great Deal might be said by Way of Reply to such an Insinuation, evincing that *ALL* VISIONS are not for that Reason to be rejected; for the Spirits ought to be a little better tried first, whether they be good or evil. But the present Occasion will not admit of it, on Account of the great Expence attending Printing in such Abundance, as has been already intimated above. Thus can I not now reply to this Objection more at large, and enter upon a more exact and minute Scrutiny, or Trial of Spirits. Yet will I also have no Contention with any Man about VISIONS: Provided only the *Doctrine* be good, which the Spirits teach me, then can I not be deluded, if I abide by that *good* Doctrine. Neither can any Man be deluded by me, if People abide by the *good* Doctrine I teach them by the Impulse of the Holy Spirit; for *good* *Doctrine* is alone from God, whether by Instruments and by Men; or even without human Instruments, and by Angels. Therefore need no Man to be anxious on this Account; let every one receive the *good* *Doctrine* only, ceasing to do Evil, and learning to do well; and, under Submission to the Holy Spirit's Governance, let him walk in Faith and in Love unto his blessed End: In which Case he can never be deluded by *my* Doctrine, it being divine and good. And if I also abide by it unto my blessed End, no Spirit, or Angel, can then deceive, or delude *me*.

But it is also still further and often objected to me, that the Devil may, for all that, insinuate and graff something bad soon after, and upon this *Good*, and so deceive and delude me at last. To such Objectors then, this is my Answer: I hear no Angel any more than, and only so far as he teaches me

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*God's Word.* Were an Angel to insinuate to me afterwards any Thing that is wicked; and *contrary* to *God's Word*; then I listen no longer to him, though he had before taught me ever so much *Good*. For I abide wholly and solely by *God's Word*; and upon *that* is my whole and sole Dependance; upon *Christ*, together with the *Father* and the *Holy Ghost*, and not upon the *Angels*, let them teach me as much *Good* as ever they may.

But though I have indeed just now written, that for the Reasons there above alledged, I cannot at this Time reply *at large* to the Objection of some learned Men; who, because the Devil himself confessed *Christ* to be the *Son of God*, are for rejecting all Visions *indiscriminately*, let them teach as much *Good* as ever they may; and do thereby hinder the Propagation of the Word of *God*, pursuant to the Angel *Raphael's* Exhortation, Tobit xii. 7. who teaches, "that it is honourable to reveal the Works of *God*."—Yet must I nevertheless still make some little Reply to it. Should it be the Will of *God* a more full Answer may another Time be made to this Objection. But now, to the Glory of *God*, I reply briefly to it, that it is no adequate *Criterion*, or Mark whereby to discern a good Angel, if he says *Christ is the Son of God*, even though, by so saying, he speaks the Truth; and if he says, *Follow the holy Men, who teach you the Way of God*. For this, it is owned, the Devil can say; but tho' he *says* it, yet does he not for all that *mean* it from his Heart; he does it merely for a Pretext. For it is out of the Devil's Power to say, and withal mean, any *Good* from his Heart; but the good Angels do *really* mean every Thing well, and that from the Heart, whatsoever the *Good* they utter may be. Thus then may the Devil indeed say this, but the mere *saying* of it is far from being enough. A

Christian is obliged to know a great Deal more than that CHRIST *is the Son of God*, and that we are to *follow* the holy Men. He must also know *what* that is, which this *Christ*, the Son of God, teaches; and *what Good* that is, which these holy Men teach concerning Christ.

Thus is it then actually and infallibly an *holy* Angel, who teaches, that we are to believe in Christ, (Acts xvi. 31.) who is true God and true Man, and has shed his Blood for all Mankind, and saveth, by Grace, all Men who believe on him; and that whosoever actually now believes in him, and lives in that Faith, which the Holy Ghost worketh in the Heart, doth also love *Christ* from his Heart. That is also a good and holy Angel, who teacheth in this wise, "You must love one another. "By this shall all Men know, that ye are Christ's "Disciples." (John xiii. 34, 35.) This is actually, and without all Doubt, a good Angel, who thus points us the strait Way to *Christ*, to his Doctrine and Life; and who teaches the Doctrine and Life of *Christ*, roundly, clearly, expressly, and so plainly, that every one may understand and perceive it: And who thus exhorts People with great Zeal and Earnestness to follow CHRIST *alone* in his Doctrine and Life, and not to be any Ways brought off of it. Insomuch that, although not only an Angel were to come from Heaven, but even some pious Man, who would fain bring and lead them off of it; yet must they not listen to him. Thus then are they to hear no *Man*, or *Angel*, any farther than they lead to *Christ*. And then if a Man thus hearkens to *Christ*, in Faith, and is in Love, and in his Life, his genuine Follower unto his blessed End; such a one cannot possibly be deceived or deluded, either by Angels, Spirits, or Men: Indeed it is impossible.

Therefore

- Therefore is it then, beyond all Objection, a *good* Angel, who has thus led *me* to the living, Christian, and divine Knowledge, which I had not before. And that I now speak with People a great Deal about it, pursuant to the Command of God, cannot be done too much.\* But that I am sufficiently called unto it of God, and am enjoined so to do, is likewise evinced sufficiently in the Preface to the *EPISTLE* in Verse; that I have, for Instance, a *twofold* divine Call, a *common* Call; and then, besides, an *especial* Vocation from God, which he has sufficiently ratified and confirmed with Signs and Wonders. Yet all I speak with People about from the Word of God, I have a Right to do, upon the Footing of my *common* Call, even though I had no *especial* Call unto it: So that I will have now no Contention with any Man, about my *especial* Vocation. \*Now he that will not believe my *immediate* Call from God, may let it alone; yet must Men, however, confess, that I have  
a *common*

\* The Translator cannot forbear inserting here the *Opinion* J. E. entertained of his own State, and of the singular and remarkable Circumstances of it, till his 23d Year; when he received, in Heaven, the Call and Commission, of which he so often speaks. For this is not only of itself worthy of our Notice; but tends also greatly to corroborate what is here asserted, viz. that the Spirit he was led by in the Execution of this Call and Commission must needs have been a *good* one. As formerly, so to this very Day, the Works of Christ bear Witness of him. See Matt. xi. 2--6. John v. 36. Luke x. 17. Chapt. xi. 20.

See Preface to the *Vision of the Mountain*, in the German Edition, Ver. 32, 33, Page 561.

" What matters it to thee, that God has taught me his Word by  
" such Means as these, and doth still teach me? What Business is  
" it also of thine, that God hath wrought such a marvellous Work  
" upon me, of which thou hearest with Regret, neither likest that  
" I should speak of it to others? Hereby, however, thou betrayest  
" thyself to be no Friend, but a Foe of God; seeing that thou  
" canst not endure I should tell of the great Benefits the Lord hath  
" shewed unto me. *Who also hath cast many Devils out of me, that*  
" *were my Tormentors, from my Youth up:* And hath now, by his Holy  
" Spirit, enlightened, and taught me his Word; and, together  
" with *that*, hath also shewn great Wonders upon me, even with  
" Respect to my Body.

" Shall I not then publicly boast of and confess before the World,  
" to the Glory of God, this divine Work? Shall I not laud and  
" praise



a common Call, having an Authority to exhort all Men to Repentance, and to comfort the Pious from the Word of God, as far as the Holy Ghost moves and impels me so to do; for without the Holy Spirit's Impulse, I am incapable of doing this. And he then that opposes *me* in so doing, opposes and resists the *Holy Ghost* in me, who is my Mover and Impeller to that which is good.

But it is often cast in my Teeth, that I ought to follow my own Trade, and thus (in Fact) to prefer that which is temporal to that which is spiritual. To those who do this, well may I say, as *Christ* said to *Peter*, (Matt. xvi. 23.) "Get thee behind me, Satan; for thou seekest not the Things that be of God, but those that be of Men." They also betray hereby, that they have not the genuine living Knowledge of God and *Christ* yet revealed in their Hearts; neither yet live therein, nor do yet love *Christ* in their Heart. They thereby betray, that they do not like to hear the Word of God, and are therefore not yet of God; for "he that is of God, heareth God's Words." (Joh. viii. 47.) and has "Delight in them, and loves to meditate in the

" Law

" praise him for it, even for the great Wonders God hath wrought upon me? For as *Christ* said to the Man possessed with a Legion of Devils, (as may be seen in the Evangelist *Mark*, Chapt. v. 19.) "Go Home to thy Friends, and tell them how great Things the Lord hath done for thee; and hath had Compassion on thee:--- The very same hath been said to me likewise; and it hath been enjoined me to declare what great Benefits the Lord hath done for me: For on me hath he had Compassion; delivering me from many Devils, with which I have been possessed from my very Youth up: Who verily tortured and disquieted me to such a Degree, that for the Greatness of my Anguish and Anxiety, I was incapacitated from learning, or doing much: Who also frequently instigated me so mightily, that through Despair, nothing would satisfy me but to put an End to my own Life, and to plunge myself at once into the bottomless Pit of Hell. And which would have certainly been effected, according to my Purpose, had not God in a singular Way prevented it. Now from this dire Calamity hath God delivered me, by driving the Devils out of me; so that it is at this Time out of their Power to torment me any more. This is therefore that, which it is my bounden Duty to declare and spread abroad in the World; and, by so doing, to give Praise and Glory unto God."

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“ Law of God Day and Night.” (Pfal. i. 2.) Nor can we be guilty of any Excess in that which is (*really*) good.

That now in this 1640th Year, I publish a second Edition of this Account, I have many Reasons for doing it; which have, in Part, been already alledged in this Preface. Because also the Holy Ghost hath brought to my Mind the Words in the first Edition, § which express a *threefold* Wo to hang over the Heads of such as might well be able to assist in promoting the Work of God, and yet will not do it for Fear of Man; or for Fear of thereby incurring the Loss of their temporal Possessions. Yea, moreover, and by Reading I have recollected, and taken deeply to Heart, how the Holy Ghost denounces a Wo upon those, who will not lend their Assistance towards the Promotion of the Work of God, though they could easily do it: And again, seeing there are now no more Copies of it to be bought, and People enquire very much after it; therefore could I not neglect, to the utmost of my Power in such a Situation, but was obliged to lend my Assistance towards the promoting, to the utmost of my Ability, the Publication of a *second* Impression of it: Therefore durst I not let any Delay of it be owing to me; otherwise might that *threefold* Wo have gone forth against me, should I have been unwilling, for Fear of Man, to lend my Assistance towards the Furtherance of such a Work, as far as it lies in my Power; or for Fear that by so doing I might incur the Loss of that small Pittance of Temporals, of which I am yet possessed.

Thus then is this also a farther main Reason, moving and inducing me to put out a *second Impression* of this printed Piece, whereby People may once again, pursuant to the Command of God, be exhorted

§ See No. LXVIII. of the subsequent Vision.

horted to Repentance, and the Pious be comforted, in these wretched and lamentable Times, with the Joy of everlasting Life; whereof I yet retain a perceptible Antepast within my own Heart, after my Soul's having been in Heaven, according as I have made Mention thereof in the printed Narrative.\* Also where I have in it described the Foretaste, or the anticipated Horrors of Hell,† which I had there a pungent Sense of; and which I was enjoined to write down and get printed, for a Terror to the Ungodly; for unless they betake themselves unto true Repentance, they will *burn* eternally in Hell. (Matt. xxv. 41.)

And because now many Thousands of People do yet persist and go on in known Sins, as well *Preachers* as *Hearers*; who set themselves in Opposition to the Holy Spirit, on which Account God persists also in inflicting severe Punishments upon them more and more; therefore have I, upon good Grounds, been obliged to reprint, and especially to republish, this *second Edition*, that they may, peradventure, desist from their gross and wanton Sins, lest they should pass out of temporal into everlasting Punishment; which I do not wish to any Man in the World.

Moreover doth the great Love also, which I bear towards all Men in the World, as well Enemies as Friends, constrain and impel me to this. But it is not *I*, who exhort People in Print to genuine and true Repentance; but it is the *Holy Ghost*, who, through *me*, does it in Print; he having impelled me to the Work; so that, in 1625, I was under an Obligation of writing, how that People must enter upon a genuine and true Repentance. But whereas no right Amendment of Life has ensued in

\* Of the Vision following, No. XXV,

† Ibid. No. XXIII.

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the Course of these fourteen Years past; but People are rather become worse and worse, and more wicked still, having not minded it at all; and particularly for this Reason, because *many* of the *Priests* (I do not affirm this of them *all*) have set themselves in Opposition to this Work of God, blaspheming, despising, and ascribing it to the Devil; whereby they have effected so much, that hardly anybody minds it, or concerns himself at all at People's having been in Print warned and admonished by the Holy Ghost unto Repentance, (which the Priests will have one Day a heavy Account to give of at the last Judgment, unless they repent and desist from their Sinning and Blaspheming against the Holy Ghost:)—Seeing then, I say, that People have not practised any true Repentance hitherto, *Preachers* as little as their *Hearers*; therefore hath the Holy Ghost now so strongly impelled me, for the second Time, in my Heart, that I have been obliged to re-print another Edition of it in this 1640th Year, and withal to write and print the present Preface in this 1640th Year; whereby People are anew and again exhorted unto true and genuine Repentance.

Thus then do I now exhort you all, O ye Priests! and that too by the *especial* Impulse of the Holy Spirit, to the Practice of a true and genuine Repentance; you, who spend your Lives in fruitless and needless, in litigious and diabolical Disputings; you, who live in Pride and Arrogance, in Covetousness, Ambition, and in the Love of Pelf and the World: Cease ye from doing Evil, and live in Love, Meekness, and Humility; bear and forbear ye one another in Love in all *Sorts*, until ye all “come to a Unity of Knowledge.” (Eph. iv. 13.) Set you your Hearers a Pattern of an holy Life; and, “let your Light so shine in the World, that  
“ they

" they may see your good Works, and for them  
 " glorify your Father, who is in Heaven." (Matt.  
 v. 16.) Consider ye well the Rule Christ's Judg-  
 ment will proceed by at the last Day, and what he  
 will especially enquire after: In which his Enquiry  
 will not be, Hast thou been a *Lutheran*, a *Calvinist*,  
 a *Papist*, and what other human Denominations,  
 and disputable and controversial *Faiths* there may  
 ever be besides? But his Enquiry will be after the  
 genuine "*Christian Faith*, (Gal. v. 6.) which  
 " worketh by Love," and after the *Christian Works*;  
 and whether you have also performed and practised  
*them*. But if ye have not practised them, ye will  
 be forced to go into everlasting Punishment, and  
 into the Torment of Hell. Reflect you deeply upon  
 this, O ye Priests, every one of you, and all the  
 World! For this will not tell to any Purpose for  
 you, thereby will ye not be saved, that you have  
 passed your Time in Disputings, making Heretics  
 of, judging and anathematizing, one another on Ac-  
 count of this and the other *human Notion*, or *Opinion*.  
 No, no!—but if ye will be saved, you must be  
 possessed of the true, genuine Christian Faith, which  
 worketh by Love; and in this Faith must ye do  
 Good, and be in your Lives the true Followers of  
 Christ; and thus will you be saved. And if you  
 are not possessed of such a *Christian Faith* as this, it  
 will be no Matter, nor of any Avail to you, even  
 though you understood the Scriptures ever so well,  
 and the whole List of your Polemical and disputable  
 Articles of Faith. Pray reflect upon what St. Paul  
 says, (1 Cor. xiii. 1, 2.) " Were a Man to have  
 " all Faith, and were he able to speak with the  
 " Tongues of Men and of Angels, and had no  
 " *Charity*, or *Love*, he would be nothing; nor  
 " would it avail him any Thing, even though he  
 " had all Knowledge."

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It is the Devil, who has set the Learned to Work with *Controversial* Notions and Opinions; that, they being seized and carried away with an Itch for Strife and Contention, Men might thereby contract and imbibe an Enmity one against the other, fall into Revilings and Invectives also; that, being engaged in this Way, ye may thereby be kept off, and diverted from, that which is Good. This I do not affirm of you *all*; the quarrellsome and litigious Persons are meant by it, and not the Pious. Consider ye this also, that "to love *Christ*, is far better than all Knowledge." (Eph. iii. 19.) "Love is the Bond of Perfectness." (Col. iii. 14.) "Love is the Fulfilling of the Law." (Rom. xiii. 10.) "The Love of *Christ* is the one-only *Characteristic* of a true, genuine, and practical Christian." (John xiii. 35.) Now "he that abideth in the Love of *Christ*, keepeth his Commandments also; and his Commandments are not grievous." (1 John v. 3.) But *Christ* has revealed the Will of his heavenly Father unto us: If then we have *Christ* with his holy Doctrine and Life, which the entire holy Scripture points at and directs us to, with *this* we have all enough for an holy Life, and for eternal Salvation.

Now what *Christ* has taught, and how he has lived, one Person may read as easily as another. The Words of *Christ*, that are alone necessary unto Salvation, are glaring and plain; so that one is as able to read them, and as easily as another. There is no Need here of any Strife and Contention, of any Glosses and Expositions; here we have no Need for compiling any disputable Articles, and then for wrangling and jangling about them afterwards; this is absolutely needless. We have all of us enough in the Words of *Christ*, and in that which the Bible presents us with; if true Practice



did but follow upon it : And here we have also enough to do, to reduce it all to Practice. All *Polemical* Matters, all the Books of Controversy in the World, written upon God's Word, tend to nothing else but Mischief and Confusion. We ought to keep close to God's *own* Word, and to practise according to it ; and if we did this, there would be no Room for any Divisions and Controversies among Christians.

Yet are Writings and Books not to be rejected, but are very good ; if therein, through the Holy Ghost, the Doctrine and Life of *Christ* are, with *increasing* Brightness and Lustre, explained to us. Such of them as originate from the Holy Spirit, as their Source, turn all upon Faith and a good Confidence towards God ; they turn all upon the Hinge of Love, Meekness, and Humility ; they turn upon our Union in Love ; upon the Mortification and Death of the Old Man, and upon the Renovation of the New Man ; that this last may ever thrive more and more, and that we may ever grow in the heavenly Nature, Life and Principle, and die more and more to the earthly sinful Nature, Life, and Principle ; and thus that we may ever grow and increase more and more in the divine Knowledge. This is the Scope and Tendency of all those Books, which are written from the Holy Ghost as their Source, for Comfort, for Doctrine, and for Exhortation to that which is good. The Books from the Holy Ghost we are then to receive, which do ever thus more and more lead us unto God, unto *Christ*, and into *Unity*.

But the wrangling and jangling Books of Controversy, which only enkindle and foment Enmity ; wherein Men despise and condemn one another, because all do not live with them in one and the same

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*Notion*, or *Opinion*; such as these we should leave to go again from whence they came. Such Books do not edify, but only demolish that, which is otherwise still good: As all the controversial and railing Sermons do likewise, which only enkindle and foment Enmity more and more in the Hearts of the Hearers. Truly those, who would not have lived at Variance and in Enmity with one and another of their Neighbours, are drawn before they are aware thereby into Enmity and Malice, when they hear such wrangling and railing Sermons as these. Therefore do I, by the Impulse of the Holy Ghost, exhort you, O ye Priests, who sermonise in this Way, Let your Preaching of Strife and Contention alone, and preach ye *Christ* in such a Manner, that People may be united one with another in the Love and Imitation of *Christ*; that they may all however bear and forbear one another in Love, even though in Opinions they may be yet at Variance one with another, and cannot be yet in all Points quite agreed; that nevertheless they may be agreed together in Love, and live no longer however with any Person in Enmity, in Variance, Envy, Wrath, and Revenge; nor any longer despise, ridicule, revile, satyrise, and taunt the other; as in our Days is, alas! the Fashion and Custom with most Men; but which is, for all that, a bad Fashion and Custom: For in this Situation they live in Lies, Deceit and Falsehood, in Unmercifulness, in Stealing, Plundering and Murdering, in War and Bloodshed: All which takes it's Rise from People's living in Enmity one against another. Which Enmity also takes for the most Part it's Rise from hence, that so many wrangling and railing Sermons are preached, and so many controversial Books are written: And that there is such a great Variety of *Sects* and *Faiths* in the World, and one is ever at Variance with the other, and abusing and raving

one against the other; which is not *Christian*, but *Diabolical*; hence has so much War and Bloodshed arisen amongst *Christians*.

No sooner however should the Love of *Christ* be preached into Men's Hearts, but War would drop off of itself, and People would do Good one to another; and then live no longer thus in Diffimulation and Lies, but in Truth, and in True-Heartedness: Then would they also live no longer in Unrighteousness, but in Righteousness, no longer in Unmercifulness, but in Mercy; and would no more live in Pride and Arrogance, in Hatred, Envy, and Wrath, but in Humility and Meekness. Nay, in Sum, they would cultivate every Christian Virtue; and, instead of any Man's any longer doing Harm to another, one would serve the other, and be a Furtherance to him in all Goodness, out of Love and Mercy; if the Love of *Christ* were but thus once preached into the Heart, and Men were shewn how they ought to bear and forbear one another in Love. And this being also the whole End and Aim of all the Commission and Call I lay Claim to, I thereby evince, that my Pretensions in this Respect are certainly from the Holy Ghost, and from the Love of *Christ*, and not from human Reason, and from Arts and Parts. Be therefore upon your Guard, O ye Priests! especially against this, the Setting yourselves any longer in Opposition to the Holy Ghost in this printed Account; and that ye no more despise and reject it, as many of the Priests have heretofore done. And receive ye this, which originates from the Holy Ghost, in a better Manner henceforth than you have done heretofore.

Now this have I, for *solid* Reasons, been obliged to premonish my Readers of in this Preface; hoping that

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that good Christians will in Love put the most favourable Construction upon it all, and not misconstrue it to any bad Purpose; as also that I am unable to set my Pretensions forth to the best Advantage according to Art, but according to my Simplicity; often jumbling one Thing in another in my Writings: This the Holy Ghost has his own wise Reasons for permitting to be as it is, lest the People might be gaping after an artificial and elaborate Stile in my Writings. No, no!—they are to have their Eye to the *Sense*, to the Holy Spirit, and to amend and order their Lives according to *that*, which the Holy Spirit teaches them, even by my Writings. For whatsoever originates from, and is written by, the Holy Ghost, is God's Word. Do not therefore reject God's Word for this Reason; because it is not delivered to you in a Stile according to the Rules of Art, but according to my Simplicity. And whereas it thus pleaseth God, let it thus please *you* likewise; yea, whatsoever else is otherwise pleasing to God, let that please *you* also: And thus will ye always live in the Will of God, wherein ye are alone saved and happy, by Way of Beginning in this Time, and consummately hereafter, to all Eternity. Now that all People might be quite devoted to the Will of God, and ever live in it, I once more wish for all Mankind, from the very Bottom of my Heart; as it is indeed my Wish also for a happy New Year to them. Amen!

Given at *Hamburg*,  
in the Year 1640.

JOHN ENGELBRECHT,  
of *Brunswic*.

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that good Christians will in Love put the most favourable Construction upon it all, and not misconstrue it to any bad Purpose; as also that I am unable to set my Pretensions forth to the best Advantage according to Art, but according to my Simplicity; often jumbling one Thing in another in my Writings: This the Holy Ghost has his own wise Reasons for permitting to be as it is, lest the People might be gaping after an artificial and elaborate Stile in my Writings. No, no!—they are to have their Eye to the *Sense*, to the Holy Spirit, and to amend and order their Lives according to *that*, which the Holy Spirit teaches them, even by my Writings. For whatsoever originates from, and is written by, the Holy Ghost, is GOD's Word. Do not therefore reject GOD's Word for this Reason; because it is not delivered to you in a Stile according to the Rules of Art, but according to my Simplicity. And whereas it thus pleaseth GOD, let it thus please *you* likewise; yea, whatsoever else is otherwise pleasing to GOD, let that please *you* also: And thus will ye always live in the Will of GOD, wherein ye are alone saved and happy, by Way of Beginning in this Time, and consummately hereafter, to all Eternity. Now that all People might be quite devoted to the Will of GOD, and ever live in it, I once more wish for all Mankind, from the very Bottom of my Heart; as it is indeed my Wish also for a happy New Year to them. Amen!

Given at *Hamburg*,  
in the Year 1640.

JOHN ENGELBRECHT,  
of *Brunswic*.



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# INTRODUCTION

TO THE

VISION

OF

HEAVEN and HELL.

**G**OD of GOD, *Light of Light*, JESUS CHRIST, *who is begotten and born out of the divine Essence, out of the Light of the divine Glory and Eternity; who is the Brightness of the divine Glory; who is the express Image of his dear heavenly Father, together with the Father and the Holy Ghost one, in one-only Essence!*

*Together also with the Communion of the dear and worthy HOLY GHOST; who proceeding from the FATHER and from the SON unto us poor, wretched Mortals, uniteth us with Christ in Love; and leadeth us, through the Love of Jesus Christ, unto the Father of Light, into the everlasting Joy and Glory, into the Fellowship of the dear holy Angels, together with all the Elect: There shall we, in Joy and Glory everlasting, be familiarly conversant with them; and shall, in one Mind, and in one Spirit, eternally praise and magnify, GOD the FATHER, GOD the SON, and GOD the HOLY GHOST, (one-only in one indivisible Essence) in Conjunction with all the holy Angels, and the Elect, in Bliss and Glory everlasting!*

I. NOW

I. **N**OW concerning this Place of Bliss and Glory may that poor Creature JOHN ENGELBRECHT well speak and write, for Comfort to all the Afflicted; and that the heavenly Charioteer, the dear and worthy Holy Ghost, did, in the true golden Chariot, *Jesus Christ*, transport me to the right native Country of Light; where, according to the Soul, he shewed me in the Spirit, and revealed unto me, the Choir of holy Angels, Prophets, and Apostles, and of all believing Souls; who, with harmonious Songs and Music, sing and play around the Throne of God: And there did he also, by Means of his faithful Angel, give me an ample Message, and a strict Charge, what I was to tell People in the World; after which he re-conducted me from thence back again into the World. And that what I have here briefly touched upon is the very Truth, *Jesus Christ*, the true Man of Wonders, did confirm and corroborate at *Brunswick* by Wonders, which were done before the Eyes and in the Ears of Men, as the People there know what Signs and Wonders God wrought upon me. He that will not believe *me*, in what I write or say, may only ask the People who were at that Time along with me, and who knew me before; these must be forced to tell the Truth, in Respect to those Signs and Wonders, which God wrought upon me, as far as they submit themselves to the Guidance and Governance of the Holy Ghost. Now every Thing was concerted and calculated for this *only* End and Purpose, *that People may repent*. And for this very Reason also the Lord *Christ* shewed me Hell, causing me to smell the Stench of Hell, and to hear the Damned, how, amidst the dark Stench of Hell, they howl and yell. How likewise I was thereupon transported and conveyed away from Hell into the Glory of God; in Order that I might tell the *Afflicted* also, what a glorious State and Condition there is there in Heaven, "what Fulness of Joy, and what Pleasures for evermore," are there. (Psal. xvi. 11.) How one Dram of Cro's, which they suffer here in the World, will, by Grace, be recompensed there with an hundred Weight of heavenly Joy, an hundred thousand Times over; this I was to tell *them* for their Comfort.

II. This

II. This is the Sum, and these the chief Contents of that whole Work of which I at this Day speak and write : In Order to my now spreading this abroad, the Holy Ghost re-conducted my Soul back again to it's Body, and did actually raise my Body up again from the Dead, even though it had been stiff and cold ; as many Persons at *Brunswic*, who were present at my Dying Agonies, are privy to and acquainted with ; insomuch that they cannot but attest it, if so be they are yet living.

III. Now, whoever will not look upon it to be true, and believe that I was actually dead, and that my Soul has really been before Hell, and in Heaven ; may let it alone : This damns no one, neither doth it save any one ; provided only, as a Christian, he leads an holy Life in the true " Faith, which worketh by Love." Gal. v. 6. But whoever will not believe, and look upon *that* to be true, which was in Heaven given me in Charge to tell People in the World ; namely, that which tends to the Glory of God, and to the Furtherance of the Salvation of Men, being moreover firmly grounded upon the Word of God ; is certainly in a State of Damnation. For no fantastical and chimerical Things were there told and revealed to me, but God's WORD ; which I was not before acquainted with, which I had not studied and learnt in any earthly University, or even from any Man in the World ; but merely in the heavenly University, from the dear and worthy Holy Ghost, the right Tutor, himself.

IV. But what He has taught me, *that* I have been propagating and declaring, going now into the third Year : And how I came into the heavenly University ; how the Thing went, the Descension to Hell, and the Ascension to Heaven, and how it went with me amidst my dying Agonies ; and what Signs and Wonders God wrought upon me, whereby the Descension to Hell and the Ascension to Heaven, and the *special Charge* and *Message* that was given me in Heaven, is ratified and confirmed ; truly *this* I have been propagating far and near by Word of Mouth, going now into the third Year, as many Men are privy to and acquainted with it. But whereas I have been instigated and importuned by many Men, to be so kind

as



as to put this Narrative down in Writing, and to publish it in Print; that every one, having it by him in Print, might have it also in his Power to read it himself, “ for Talking and Speaking we shall (say they) often forget again,” and withal to give good Heed to the Commission and Charge of God therein contained, so as to amend their Lives accordingly;—this has been now my Inducement diligently to call upon and to pray to God this Night in an *especial Manner*, that he would be pleased, by his Angel, to reveal it to me, whether I should publish this Narrative in Print, or not. Thus then did God the Lord send an holy Angel to me the second Time, in great Glory, here at *Hamburg*, in Mr. *Dietric Neubaur’s* Chamber. Now the Angel did expressly order me to write the Narrative down, and to get it printed, as soon as ever I could; and not to let any Man lay any Impediment to it in my Way; and that I should get this Account, or Narrative, printed, *Word for Word*, just as the Holy Ghost should bring it again to my Remembrance: In this Manner was I then to write it down, and not to suffer any Man in the World to alter a single Word therein.

V. Now this was my Motive for getting up very early this Morning at Four o’Clock, and for sitting down, and in the Name of Jesus Christ, under the Governance of the Holy Ghost, beginning to write *that*, which the Holy Ghost hath suggested to my Mind.

The Introduction, or Preamble, has indeed spun itself out to a pretty large Length: Yet do I know certainly, that it will not prove irksome for believing Hearts to read this long Introduction; nor will *they* controul the Holy Ghost, or want to intermix *their* Niceties of Learning with *his* Work. For He has alone the Power of doing what he will, and no Man.

VI. Therefore do I exhort you, all ye Men in the World, who get the Reading of this Narrative into your Hands, to be sure not to suffer your Reason to perk up and be dictating therein; but believe you this *simply*, just as I have written it down; and be sure you do not sift and scan *this* and *that* in it with your own human Reason.  
But

But if you will needs be for sifting and scanning, and criticising, then do ye criticise, sift, and scan the Matter by your *heavenly* Reason, in true Christian Faith; well considering, that “with God nothing is impossible,” as said the Angel *Gabriel* unto *Mary*, (Luke i. 37.) But if ye will be for sifting and scanning, poking and poring upon *divine* Things with your own *human* Reason; then let me tell you, that you will come too short; and God the Lord will punish you dreadfully for your Presumption in wanting to take his *heavenly* Work under Consideration with your own *earthly* Reason. For indeed it is an Impossibility to contemplate and comprehend with human Reason that which is heavenly. For certainly it is impossible for Light to be capable of being comprehended by Darknes. Yea, and the more any Man with his own human Sagacity and Penetration puts himself upon the Stretch and Pursuit after the Works of Heaven, so much the more and farther does he thereby continually come off from that which is heavenly.\* This may you, O ye high-learned ones, duly reflect upon, that the high Wisdom you learn in an *earthly* University is good for nothing, and of no Avail to you, in *divine* Things. And if, by Means of such Wisdom, you will be hunting after divine Things, you get thereby continually farther and farther off from God. But by what Means ye may be able to come to the Possession of divine Wisdom, through and in which ye may be capable of rightly understanding the Holy Scripture, I have described to you in other Places: This I cannot describe to you now. I have, at present, and upon this Occasion, no Time and Room for it. I must, in the Name of God, pass on to the Work, I have now in Hand, and which at present my Thoughts are directed to.

VII. But seeing People are so disposed in the World, that where any Thing *New* passes, they would fain know what the Descent of the Person concerned in it is; which Way he came to such Wonders as these; what Sort of Parents he had, and what Sort of a Life he has led in the World,

\* “The greater the Strength is, that works without Light, the more Extravagancies it must produce.”

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World, before this Occurrence and new History passed upon him; therefore now, in Compliance therewith, I will very briefly touch upon these Particulars one after the other. Yet hath *this* no immediate Subserviency towards Salvation; but the Commission, or *Charge*, which was committed to me in Heaven, *this* be ye sure to pay strict Attention to, and lay it to Heart: Neither would I have you hear or read this with bodily Eyes and Mouth only; but do ye read it principally with your Hearts, with the spiritual Mouth, and hear it with the spiritual Ears, and lay it to Heart: Otherwise will all your corporal Reading and Hearing profit you nothing, or that ye have heard it with the Ears of your Body; if so be that ye do not *principally* hear it with the spiritual Ears. If ye hear but *one* Word with the spiritual Ears, that *one* Word is more profitable to you than if you heard *ten hundred Thousand* Words with the corporal Ears, if thereby nothing of it finds it's Way into your Hearts. But if so be ye do hear with spiritual Ears also, the many hundred Thousand Words, which you hear with the corporal Ears, so much the better is it; for then is the external Hearing above all Measure very profitable to you too: Yet in as much as ye do *not* hear it with spiritual Ears also, your external Hearing proves in the Issue more detrimental than beneficial to you: In which Case, you had better let such Sort of Reading alone, lest your Damnation may be thereby increased and aggravated.

VIII. Now that which I wish for you all, O ye Children of Men! from the very Bottom of my Heart, is, that you may not hear God's Word with bodily Ears only, but also with spiritual Ears; that ye may be sure to have the Enjoyment thereof to all Eternity, and may come to that Place of Joys and Glory, where there is "Fulness of Joy, and at God's right Hand Pleasures for evermore." (Psal. xvi. 11.) which, in this 1625<sup>th</sup> Year, I have seen as well with *bodily* Eyes, as, about two Years and an Half since, I saw them with *spiritual* Eyes. As I shall at present pen down in Writing the spiritual Contemplation, or Vision, to the very utmost of my Ability and Power, assisted by the Influence of the Holy Ghost; and will also briefly and simply write down my own Life, and the



the Wonders, which God has done upon me, as far as the Holy Ghost vouchsafes me the Grace for it;—nor can I do more.

## P R A Y E R.

IX. O thou dear and worthy Holy Ghost! Be thou pleased now to hear my Prayer graciously. My Prayer unto Thee from the Bottom of my Heart is, that, whereas, at thy Command, I am at this Time to pen down this Story, or Narrative, in Writing, Thou wilt not fail to be pleased thy ownself to dictate to my Pen all those Words, which I am to write; and that it may be thy Good-Pleasure to put without Fail a Check and Restraint upon the Devil, and upon my own earthly Flesh and Blood; yea, so to suppress and stifle the earthly Flesh and Blood in me, that I may be sure not to insert any Lie therein, but relate the pure and unmixed Truth, and that only: That I may be sure not to take any Thing away from, and also not to add any Thing to it; that so I may however retain and maintain a free and easy Conscience. O thou dear Holy Ghost, hear, I beseech Thee, my Prayer graciously. Doth not the Thing tend in itself to thy holy divine Glory, in that thy marvellous Omnipotence is thereby magnified through thy believing Christians, unto whom it is certainly also profitable in their Christianity? Be thou also pleased to open in all Men, who read this Account, their spiritual Ears for them, that they may be disposed to ponder well, and consider it in their Hearts, so as to have the Enjoyment of it temporally here, and eternally in everlasting Joy and Glory hereafter. This be Thou graciously pleased to do for the Glory of thine own holy and blessed Name. Amen!

## A

True ACCOUNT, and VISION,

O F

## HEAVEN and HELL.

## § I.

Some Idea of JOHN ENGELBRECHT's Person.

X. **Y**E dear Christians, one and all of you, in the World, whether you be old or young, rich or poor! hear me now, I beseech you, individually and collectively. Whether ye be Emperor, King, Lord or Prince, whether ye be Noble or Ignoble, Peasant or Citizen, reflect ye well, that in the Sight of God we are one and all of us upon a Level: We are all through *Adam* fallen into Sin; therefore are we all of us, in Respect of *Adam*, Brethren; but by *Christ* we are all of us redeemed again from Sin; therefore are we also Brethren, in Reference to *Christ*. Thus do I then beseech you, ye great Lords in the World, not to let the Simplicity of my Address disgust you: Consider also, that the Holy Ghost doth not come through me with grand, worldly, pompous Words, but in Simplicity and Truth, and not with Lies and Falsehood: For "that which is highly esteemed in the World is an Abomination in the Sight of God." (Luke xvi. 15.) "The LORD dwelleth on high, and yet humbleth himself to behold that which is mean and low." (Psal. cxiii. 5, 6.) "Not many mighty, not many noble, nor Men that are wise, and in high Repute before the World, hath God chosen." (1 Cor. i. 26, 27.) as the holy Scripture attests, and every where evinces.

XI. When

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XI. When God is pleased to do something *extraordinary*, it is not his Way to take any great and mighty People for it, in the Sight of the World. Certainly it may be easily seen in the Persons of the Prophets and Apostles, what despicable People they must have appeared to be in the Sight of the World. Therefore, pray, let no Man stumble at *me*, because I am but a poor Journeyman Mechanic, and the Son of a Taylor. But in Respect to my Descent and Pedigree, and who my Father before the World is, you must know, that my Father's Name is GEORGE ENGELBRECHT, a Taylor, dwelling in the *Neustadt*, at *Brunswic*, over against *Rich-Street*. Now he has been living here in the same House for more than thirty Years; and he is a Freeman of the City. But the Wife he at present has is his third Wife. Upon the Decease of his first Wife, he married again, and, by the Providence of God, took *my* Mother to Wife, who was his second. But he had not had my Mother full two Years before God took her away into his Kingdom. She was a Citizen's Daughter of *Brunswic*. My Grandfather dwelt in the, so called, *Hage*, near the *Wendengraben*, in the very House, wherein this wonderful Work passed; which is now my own House, and I inherited it from my Mother. But my Mother had had another Husband, before she had my Father. Her first Husband's Name was *John Bergmann*, by whom she had several Children. Upon her Husband's Decease, she kept House with her Children for several Years; and she lived in her Father's House, after her Father died. At length God took all her Children away, so that she had not one left; and thus lived several Years exempt from the Charge and Care of her Children's Education.

XII. Afterwards, God having so ordered it in his Providence, she married again, and had my Father, according to the Will of God, upon the Decease of his first Wife. But she married out of her own House into that of my Father's in the *Neustadt*. Thus now it appears, that my Father was *George Engelbrecht*, and my Mother *Alice Dinnemann*. Of which Marriage I was the Issue; having been begotten, according to the Will and Counsel of God, and born in the Year one thousand, five hundred,

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hundred, and ninety-nine, on *Easter-Day*; being that whereon Christ rose again from the Grave of the Earth into the World, where he again made his Appearance. Thus did I also arise out of the Grave of my Mother's Womb, upon *Easter-Day*, in broad Noon-Day Light, between the Hours of eleven and twelve, according to God's marvellous Wisdom, and secret Counsel; so that every one was also able to see me make my Appearance before the World. And upon the *Easter-Tuesday* following I was brought to holy Baptism, and incorporated with Christ. Now I had three *Sponsors*, or God-Fathers, being all three of them *Men*, and Natives of the City of *Brunswic*; but all three of them are fallen asleep in God the Lord. The Name of one of them was *John Kister*, that of the second, *John Seelig*, and that of the third, *Michael Schmidt*. Thus also did I there receive the Name of *Hans*, or *John*, as a Testimonial of my having received holy Baptism; and am actually now in the Grace of God, having in the Name of *John* my Remembrancer, and Comforter, that I am in the *Grace of God*.<sup>\*</sup> And thus do I leave the Devil and the World to censure, to judge, and talk about me, just as they please themselves: For the World can do me no Hurt, seeing that I am in the *Grace of God*.

*Now Devil, Death, and Hell may rage,  
Since Jesus will for me engage;  
Tho' they their utmost Malice try,  
Their restless Leader I defy.†*

XIII Thus it stands with my Arrival here, in Sight of the World. But my Mother died soon after my Birth, whilst I was yet a very tender Babe. Wherefore my Father was forced to procure me a Wet-Nurse for a While, who suckled and tended me till I was above a Year old; and then my Father marrying again, I had a Mother-in-Law from my Youth up; she being yet living, as I hope, for I know no otherwise. But I have no Cause of Complaint against her. She kept me by Prayer to the Fear of God, as far as the Grace God had given unto her went;

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<sup>\*</sup> *John*, in the Original, means the Grace of God.---*Tr.*

† An old Church-Hymn among the *Lutherans*.

and my Father kept me to School; where I however scarcely learned so much as to be able to read a Gospel, and to write my own Name. This was the Height of my Proficiency: Neither indeed was I able to read in any Books; having had no Leisure for doing it, because of my being obliged to ply my manual Labour so closely.

XIV. A sorrowful Man have I been all my Life long; dejected and disconsolate, on Account of the great and fore Anguish of my Soul, from my very Youth up; which issued and terminated in an habitual Heaviness. This moved me to call incessantly upon the Lord, and to beg of him to be pleased to comfort me through his Holy Spirit. I was indeed for three Years put out an Apprentice to a Cloth-Maker; but it was out of my Power to make it turn to any considerable Account, because of the great Anguish and Heaviness of my Soul. What this Anguish of Soul was is not to be described; neither can any Man have a right Knowledge of it, unless he were to be tempted and attacked by the same Fits of Anguish.\* But this Anguish of my Soul would often rise to such a Height, that frequently I have gone to the Water-Side, and was for drowning myself; which I should have also certainly effected, had not God preserved me. Thus has my Will been resolutely fixed upon it, and I have consented to make away with myself in various Ways. Often have I wanted to throw myself down out of the Garret-Holes, or Windows; to hang, and to stab myself. Often, in the Midst of my Work, should I start up, and set myself upon the Run, not knowing whither to turn, or what to do with myself for Anguish. Many a Time have I laid out all Night in the Street. I have even hid myself in the Cellar of the House, being at a Loss what to do with myself for Anguish. Nay, the Anguish of Hell, and the Pangs of my Soul have tortured me to such a Degree, that no Person in the World was able to comfort me. And, because nobody saw any outward corporal Sickness upon me, they supposed that I was vapoured, and had

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\* See the Note, Page 31, 32, of the Preface to this; which the Reader will do well to keep in Mind throughout this Account of his *unusual* Distress, it being a Key to it.---Tr.

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odd Whimsies in my Head, which they would have fain talked me out of. Therefore, being unable to do this, and incapable of talking me out of it, (for it was no Vapours, or odd Whimsies, but an extraordinary Dispensation and Leading of God, which *they* had no Understanding of) they have, in their Ignorance, frequently ridiculed and bantered me; nay, often picked a Quarrel with me. Which Conduct of theirs did of Course only exaggerate the Sorrows of my Soul; so that many Times I have set myself upon the Run like a mad Dog, not knowing which Way to turn or move myself. In which Situation my Master *Henry Frey* has hunted after me with his Folks, nor could they often guess what was become of me.

XV. Having at length served my Time out, and been dismissed from my Master, unto whom I had been apprenticed for three Years; I then came to another Master, with whom I worked for a While in the Quality of a Journeyman: Yet was not the Anguish of my Soul mitigated, but rather became more and more violent and vehement. I went daily to Church, in Hopes of being comforted that Way; but neither did this do me any Good, there being also there no Comfort for *me*. The other Journeymen with whom I worked often ridiculed and bantered me for going so much, almost every Day, to Church, twice a Day at least; as it is well known, that there is a great Deal of Preaching at *Brunswic*, both in the Forenoon and Afternoon. The Journeymen would also often laugh at me for not joining *them*, and going to the Ale-House, to drink a Mug or two of Beer with them; for my great Heaviness of Spirit would not admit of my going into any Company, and of being jovial in the Way of the World: Nay, I had no Inclination or Heart to converse with any Man; for I stood in a continual Dread of Men. And indeed I can with Truth aver, that I was never drunk in all my Life, nor have ever been fuddled with Beer. For never in all my Life have I yet gone with a good Will to a Wedding, or otherwise to any Sort of a Drinking-Club, or where there is worldly Diversion, Mirth, and Jollity. But that I am now-a-days often invited out, and do eat and drink with



People, as Necessity requires; and that I can be conversible and cheerful with them, (yet in GOD); is at present a far different Case; for I have now been cast as it were in quite another and new Mould.

XVI. Having been thus derided by the Journeymen, and by everybody else, I made my Retreat into my own House, working for myself to the utmost of my Power, and going every Day to Church: And I spun Wool for the Cloth-Makers. But GOD knows how little I was able to earn this Way. Certainly I should have been starved to Death, if GOD had not often supported me in a supernatural Way, which nobody ever dreamt of, or got to know.

XVII. This then, and other spiritual Distresses besides, had such an Effect upon me at last, that every Day I fell five Times in a Day upon my Knees, for Half an Hour at a Time, calling upon GOD to be pleased to take Pity upon me a poor Creature; and, after having given me (true) Faith, to take me away out of the World into his own eternal, heavenly Freedom and Enlargement; because here in this World I had no Freedom, or Cheerfulness. Now these are the Particulars, or Memoirs, of the Manner wherein GOD hath, as it were, played with me; until at last I became so ill from the vehement Anguish of my Soul, that my Body died of it, &c. &c.

XVIII. Now I will give a brief Account both of the Sicknefs and of the Recovery from it. And thus the Sicknefs of Course began first with me. It so fell out on a Time, (it being the Friday before that Sunday, when the Gospel was, "There shall be Signs in the Sun, and " in the Moon, and in the Stars." Which is the second Sunday in *Advent*, being in the Year 1622, in the Afternoon) that I went to St. Catharine's, at *Brunswic*. Being now in the Church, such a great Sorrow and Heaviness came over me, that it is impossible for me to utter it. The Reason thereof was in some Measure this, that so few People were at Church, and that Men had so little Relish for, and Delight in, the Word of GOD; many of them going out of mere Formality and Custom to Church, because

because they would not however wish to be looked upon as wicked and profane Persons. Being then come from Church, I soon took to my Bed, on Account of the great Grief and Sorrow I was in ; when I soon also contracted so utter an Aversion for, and Loathing of, all Eating and Drinking, that I was not able to swallow down so much as a single Drop of any Thing liquid, and much less the least Morfel of Bread : Insomuch also that my Father and Mother, together with other Persons, wondered at my not being able to take down into my Stomach a single Drop of any Thing liquid, or so much as the least Morfel of any Thing solid. About the third Day of this Sickness, it so happened, that my Mother brought a little Bit of a fried Fish, and insisted upon my eating some of it. At first, indeed, I would not take it ; but at last, seeing she importuned me so much, I did take a little Morfel of it, with an Intention of eating it ; but no sooner would I, after having chewed it a little in my Mouth, have swallowed it down, but it stuck so fast in my Throat, that I could neither get it up nor down, and had like to have been choaked with it, and died under my Mother's Hands : Who, however, running down Stairs, fetched up a Woman to me by the Bed's Side, she supposing I should be actually choaked. For I was at such a great Plunge, and in such Anguish as not to be able for some Time to fetch Breath ; but at length God was pleased to help me so far as to bring it up again.

XIX. Perceiving then that it would be soon over with me, and that I must die, I requested to have the Lord's Supper administered to me ; but I could not help considering withal, that if I was not able to take down a single Drop of any Thing liquid, how should I be able to enjoy the blessed Wine and Wafer ? But against these Apprehensions the Women, who were my Nurses in this Sickness, consoled and encouraged me only to make the Trial, and to send for the Minister to that End ; I should, however, be it as it would, receive in Faith, under the Bread and Wine, the Body and Blood of Jesus Christ ; and therefore it was best to let the external Part go as it could, and as God's own gracious Disposal would direct it to go. Thus did I then partake, in true Faith, of the

Lord's

Lord's Supper, in the Way of a *Viatikum*, or Provision, for my Journey to everlasting Life. And here it was a Wonder indeed, that although I was, both before and after the Lord's Supper, quite incapable of taking in and retaining so much as a single Drop of any Thing liquid; yet could I take in and retain the consecrated Bread and Wine, and that only. Nevertheless, when the Priest administered the Lord's Supper to me, I was already so weak, that my Mother was forced to hold up my Head for me, and I could scarcely bring out above five or six Words together of the Confession; which also made them suppose, that I was then very near expiring: A Circumstance this, which the By-Standers cannot but attest, together with Mr. *Joachim Jordan*, the Minister of *St. Catharine's*. It was he who administered the Lord's Supper to me, and staid, it may be, an Hour with me after the Lord's Supper; supposing that God would soon take me away: And he, together with the rest, did himself pray by and for me.

XX. Now at Times I should burst out into such terrible Cries and Screamings, on Account of the great Anguish my Soul was in, that these Shrieks of mine could be heard by the People in several Houses distant from my own. Which of Course drew several of the Neighbours together to me; who, falling down upon their Knees, implored and besought God on my Behalf, that it might be his good Pleasure graciously to shorten and put an End to the Pangs I endured. Nay, my own Father himself fell down and continued upon his Knees in Prayer for me; and Prayer was also made for me from the Pulpits in the City, that God would be pleased to shorten and put an End to my Pangs and Pains. For very great, above all Measure, were the Pangs and Pains, the Sorrows, and the Smart I felt within my Heart, on Account of my Sins, as they recurred to my Memory; when the Devil setting in along with them, suggested and insinuated to me, that it was not possible for me to be saved: Insomuch that, under all this, even in the very Heart of my Body, I felt such *pungent* Pains, that if many Knives had been stuck into my Heart, they could not have been more cutting. Moreover also the Devil  
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distressed me *particularly* with such Thoughts and Suggestions as these, that it was evident I had been a Cast-away from my very Youth up; that God had no Will to save me: And he harrassed me with these desponding and despairing Thoughts to such a Degree, that I was quite at a Loss to know whether I was in a State of Grace, or not. Yet in the midst of it all, I continued incessantly thus fighting within my Heart, "The Blood of Jesus Christ cleanseth me from all Sin." (John i. 7.) "Into thy hand, Lord Jesus Christ, I commit my Soul; for thou hast redeemed me, O Lord Jesus Christ!" (Psal. xxxi. 5.)

XXI. Now, whilst I was lying thus under such a Conflict, and in such an Agony, Death began to make his Approaches upon me from the lower Parts upwards; and thus I lay a dying from beneath upwards; and twelve Hours passed whilst I was dying in this Manner; having, for about eight Days before, neither eaten nor drank any Thing. As it was on *Friday* that I was taken ill, and first took to my Bed; so was it on *Thursday* following, pretty near eight Days, that I died. It was on *Thursday* Noon, about Twelve o'Clock, when I distinctly perceived that Death was making his Approaches upon me from the lower Parts upwards; and thus I died from beneath upwards; insomuch that my whole Body becoming stiff, I had no more Feeling left in my Hands and Feet, neither in any other Part of my whole Body: Nor was I at last able to speak or see; for my Mouth now becoming very stiff, I was no longer able to open it, nor did I feel it any longer. My Eyes also broke in my Head in such a Manner, that I distinctly felt it. But, for all *that*, I understood what was said when they were praying by me; ay, and I heard distinctly, that they said one to the other, *Pray feel his Legs, how stiff and cold they are become; it will now be soon over with him.* This I heard distinctly; but I had no Perception of their *Touch*. And when the Watchman cried eleven o'Clock, at Midnight, I heard *that* too distinctly; and much about twelve o'Clock, at Midnight, the bodily Hearing failed and left me too.

The

## § II.

## The DESCRIPTION of the VISION.

XXII. " **T**HEN was I, (as it seemed to me) taken  
 " up with my whole Body; and it was  
 " transported and carried away with far more Swiftneſs  
 " than any Arrow can fly, when diſcharged from a Croſs-  
 " Bow. Which indeed made me afterwards enquire par-  
 " ticularly, whether my Body was actually taken away.  
 " But they informed me afterwards, that my Body had  
 " not been taken away; but *how long* my Soul was gone  
 " away from it, was a Matter they could not ſo properly  
 " diſcern. Yet was I, however, ſo far dead in their  
 " Eyes, that my Mother had already procured the Wind-  
 " ing-Sheet, or Shroud, and was minded to put it on.  
 " But it was not the Will of God to let them do this;  
 " and he held their Eyes, ſo that they were not able to  
 " diſcern, that my Soul, having been, in a Trance,  
 " caught up out of the Body, was ſet down before Hell,  
 " and transported into Heaven. Now this whole Pro-  
 " ceſs was no more than of a Moment's Continuance.  
 " For God is able to reveal and teach a Perſon more in  
 " a ſingle Moment, than that Perſon ſhall ever be able to  
 " utter afterwards through the whole Courſe of his future  
 " Life. How it goes with ſuch Learning as this no Man  
 " is able to comprehend with his Reaſon. This was  
 " done ſupernaturally in the Spirit.

XXIII. " My Soul then having been thus ſet down  
 " before Hell, I there ſaw, in the Spirit, a dreadful,  
 " great, and thick Darkneſs: There was there ſuch a  
 " Steam, ſuch a Smoke and Vapour, ſuch a thick, naſty  
 " Fog and Stench, ſuch an horribly bitter Stench, that  
 " I do not know how to compare ſuch a Stench as this  
 " was with any other Stench in the World. Amidſt the  
 " Darkneſs, I heard a Multitude of dreadful, howling  
 " Voices; ay, ſuch a Multitude of hideous, dreadful  
 " Voices, that I am no Ways able to utter or expreſs  
 " them. Their Cry was this, *O ye Mountains, fall on*  
 " *us! O ye Hills, cover us! that we may by no Means be*  
 " *laid bare, and be brought before the Preſence of the*  
 " LORD!

" LORD! *Ab, wo, wo, wo unto us damned Creatures*  
 " *here to all Eternity!*

XXIV. " Being thus now before Hell, many Thou-  
 " sand Devils surrounded and pressed hard upon me,  
 " being very desirous to have me also into Hell along with  
 " them. *I must needs (said they) be also a lost and damned*  
 " *Creature, and be for ever cast away and damned from*  
 " *the Presence of God. Then said I, within my own*  
 " *Spirit, Well, though my own Heart and all the Devils*  
 " *will be condemning me, yet canst not thou, dear Lord,*  
 " *and heavenly Father, for all that, condemn me; because*  
 " *of thy great and inexpressible Love. For certainly thou*  
 " *hast appointed me unto everlasting Life; and in Order*  
 " *thereunto hast thou, O my dear Lord, and heavenly*  
 " *Father, delivered thy own dear Son up unto Death for*  
 " *me; he hath shed his Blood for me, when nailed to the*  
 " *Beam of the holy Cross, for the Remission and Pardon of*  
 " *all my Sins. Now whilst I was speaking thus within*  
 " *my own Spirit, immediately the Darkness vanished,*  
 " *the Stench was gone, the Voices were hushed and still;*  
 " *and the Holy Ghost, appearing to me in the Shape of*  
 " *a Man in white, placed me upon a Chariot of Gold,\**  
 " *and conveyed me into the radiant and splendorous Light*  
 " *of the divine Glory; into that bright Light, whereof*  
 " *the Apostle James speaketh, Every good Gift, and every*  
 " *perfect Gift is from above, and cometh down from the*  
 " *Father of Lights. (Chap. i. 17.) Thus was it also a*  
 " *good and a perfect Gift, that the Holy Ghost trans-*  
 " *ported and conveyed me in Christ, the Chariot of*  
 " *Gold, away from the Darkness, and from the strong*  
 " *Stench, and loud Cry, into the radiant Lustre of the*  
 " *divine Glory: For Christ is alone the Way, the Truth,*  
 " *and the Life; no Man cometh (to the Father of Glory)*  
 " *but by Christ (alone). Joh. xiv. 6.*

XXV. " Being now in the splendorous Lustre of the  
 " divine Bliss and Glory, I there saw in Spirit the Choir  
 " of

\* See *Jacob Behmen's Myſterium Magnum*, 3d Part, Chap. 72.  
 Ver. 25--27. " Christ gives the Soul Chariots, and all Necessaries;  
 " which Chariots are his Spirit, in the Word, which brings it, &c.  
 " Christ takes the Proviſions, as alſo the Chariot, viz. the Holy Ghoſt  
 " from the Father, which he ſends to his Children, &c."---&c.



“ of the holy Angels, the Choir of the Prophets and  
 “ Apostles, who with heavenly Tongues and Music,  
 “ sing and play around the Throne of God; yet  
 “ not in just such corporeal Forms or Shapes, as are  
 “ those we *now* bear and walk about in; no, but  
 “ in Shapes all spiritual; the holy Angels, in the  
 “ Form or Shape of a Multitude of Flames of Fire;  
 “ the Souls of Believers in the Shape of a Multitude of  
 “ glittering, or luminous Sparkles; God’s Throne in  
 “ the Shape, or under the Appearance, of a great  
 “ Splendor. This can no Man comprehend with his  
 “ human Reason; nor am I able to give any proper  
 “ Description of it. This we must let alone, and re-  
 “ serve, until, with Body and Soul, we come thither,  
 “ and have there our everlasting and eternal Abode. But  
 “ this I am able to aver with Truth, that, from my  
 “ having had this momentary *Glimpse* of the Glory of  
 “ God, the Joy I retain from it is to this Day so very  
 “ great and unspeakable in my Heart, as to surpass  
 “ all Kind of Description. And if so, what will not then  
 “ the Greatness of this Joy be; when, together with  
 “ Soul and Body, we shall come thither, and there meet  
 “ with our eternal Mansions? For the heavenly Playing  
 “ of the angelic Music had a Sound with it above Mea-  
 “ sure ravishing; many hundred thousand Times more  
 “ charming, than if all the Musicians of the World  
 “ were to come together and form but one general Con-  
 “ cert. And indeed all the Music the World affords  
 “ would now sound in my Ears, in Comparison with  
 “ the Music of Heaven, like the playing of a young  
 “ Child upon it’s Whistle, compared with all the Music  
 “ we can have upon the Earth, and which the World  
 “ affords: Nay, much more mean and inferior did all  
 “ the Music of the Earth appear to me, in Comparison  
 “ of the Music of Heaven. Indeed, I love with all my  
 “ Heart to hear earthly Music; because no sooner do I  
 “ hear any earthly Music, but it brings the heavenly  
 “ Music again to my Remembrance: Yea, and I have  
 “ also a great Love for earthly Music, because even *that*  
 “ is also a great Gift of God. Now like as in Hell, I  
 “ heard a Multitude of harsh, odious, and hideous  
 “ Voices; so did I also hear in Heaven a Multitude of  
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“ soft, engaging, charming, angelic Voices. And, as  
 “ in Hell I smelt an horrible Stench ; so did I also again  
 “ smell in Heaven an immeasurably sweet, agreeable,  
 “ and lovely Fragrance : And, as I also, before Hell, saw  
 “ a great and thick Darkneſs ; so did I also ſee, on the  
 “ other Hand, in Heaven, in a direct and full Contrast  
 “ to it, a great Light and Splendor.”

XXVI. Verily, whoever will not believe that which I  
 have there ſeen, may let it alone ; for this as little damns,  
 as it can ſave any Man. To me it was revealed principally  
 on this Account, and I had the Viſion of it for the Sake  
 of the concerned and grieved Ones at Heart, who are under  
 a ſevere Croſs in this World. It's Deſign and Intention is  
 to put *them* in Mind, that one Dram of Croſs, which  
 they ſuffer here in the World, will, by *Grace*, be re-  
 compensated to them again, with an hundred Weight of  
 heavenly Joy, an hundred thouſand times told ; for there  
 no Merit is of any Avail. But thoſe who reſuſe to believe  
 what I am now going to write down, are certainly in a State  
 of Damnation. The *Charge* I there received, and which  
 I was to tell People in the World, *that was God's Word*.  
 Moreover it was there revealed and taught me, that I was  
 to inform the People, of that which was taught me by no  
 Man in the World, and in no earthly Univerſity ; but  
 ſolely, in the heavenly Univerſity of the Holy Ghoſt, by  
 Means of the holy Angel. Therefore give all of you  
 good Heed to that which I ſhall now deliver in Writing to  
 you, this being the *Sum total* and the *main Scope*, which  
 my other Diſcourſes and Writings all drive at, and tend  
 to. As to the other, People may believe, or diſbelieve it ;  
 the one will as little damn, as the other will ſave them.  
 But ſuch as will not believe what I am now about to write,  
 will be damned ; whereas thoſe who believe it from their  
 hearts, will be ſaved. The *ratiocinative*, or Head-Faith,  
 of no Uſe at all, Faith muſt be in the Heart.

XXVII. Well then, the Charge or Meſſage delivered  
 to me from God, by Means of an holy Angel, was  
 this, “ I was to return back again into the World, and  
 was to tell and declare to the People what I had *ſeen* and  
*heard* before Hell, by Way of *Warning* to the Wicked ;  
 F “ and

“ and what I had there *seen and heard* in Heaven, for Comfort to the Afflicted.” Now this is properly the Substance or Sense of the Charge, as I now translate the heavenly Meaning, and the heavenly Language, and publish it in my own Language. For you are not to take the Thing in such a Manner as if in an outward, local, or extensive Way this was uttered thus to me Word for Word; just in the same Manner, for Instance, wherein I now speak and publish it locally and extensively, Word for Word: No, no; in such a Way as this it hath not been revealed and told to me, it having been told me by Means of a sublime Angelical Understanding, and in the Angelical Language. What a Voice that is, which the Angels in Heaven utter, and wherein they speak with God, and one with another, and the Language of it, would be a perfect Impossibility for me to explain to you in Writing, during this Time. For the Holy Ghost, by Means of an Angel, taught me in a Moment the total Sense and Meaning of all the Bible; at which Time it also was, that the Angel gave me in Charge what I should say in the World. In very Deed, I there learnt in a Moment more than any Doctor is able to study and learn in an earthly University, should he even study and learn there for several Hundreds of Years successively: Nay, to all Eternity would he not be able to study and learn this in an any earthly University.\*

XXVIII. Now then, in the Angelic Sense and Language it was revealed and said to me, that I should tell the People, that if any Person whatsoever would wish to come into that Kingdom of Bliss and Glory, he must of all Necessity give good Heed to the following Rule:

“ He must believe in *Jesus Christ*, have a lively Faith, evidence, and evince his Faith by Love, and the Works thereof; heartily repent him of his Sins, and be converted: Because God neither can nor will any longer bear with that Hypocrisy and false-  
“ mimic

\* How harmonious are all true Mystics on this very Head! Dr. *John Thaulerus's* Lay-Instructor, sent him by God, repeats the same Thing to him; which, though it shocked the Doctor's Man-taught Divinity at first, was yet afterwards made clear to him by his own Experience. This occurs in a Manuscript-Translation of his Evangelical Conversion and Experience, drawn up by his own Hand in German, and rendered into *English* by the Translator.



“ mimic Sanctity, which is now every where so much in  
 “ Vogue in the World. For thus it is resolved upon in  
 “ the Council of the Holy Three-in-One, that no Man  
 “ in all the World shall ever corporally see and behold  
 “ *Christ*, Face to Face, to all Eternity, who has not first  
 “ seen and beheld him here in Time, in Faith, in the  
 “ Spirit, and in the Heart.”

But it was told me withal there, that *few, few* are the  
 Persons, who now, during this Time, *do* see and behold  
 him in Faith, in Spirit, in Heart, in Deed, and in  
 Truth. *Many*, no Doubt, see and behold him in their  
*scientific* and *notional* Way, in the Flesh, in Reason; but  
*few* in Faith and in the Spirit. The evil Fruits do in-  
 contestably evince, that there is no more any Love left in  
 the World. All is mere Hypocrisy; no one means his  
 Neighbour from the Bottom of his Heart: And by this  
 Men betray and evince, that they have no real Faith in  
 the Heart. For as little as Light can be without it's  
 Shine, supposing it to have been once enkindled; the  
 Sun without it's Shine and Lustre; Fire without Heat,  
 a good Tree without it's good Fruits;—so little, so little  
 can FAITH exist and subsist without LOVE. As *Christ*  
 himself doth also declare, (John xiii. 34, 35.) “ Love  
 “ ye one another, for *thereby* shall all Men know that ye  
 “ are my *Disciples*.” Which he means to imply as much  
 as if he had said, *Thereby* shall all Men know, that you  
*believe* in me. Nay, in another Place, (Matt. v. 44.  
 Luke vi. 27.) he says, “ Love ye your Enemies also.”  
 As every one may read about it further in that Place. But  
 if we now cast our Eyes around us in the World, where  
 are the *Fruits* proceeding from *Faith* to be found? Alas!  
 the *Fruits*, that grow from *Unbelief*, are more than enough  
 in Vogue every where: And yet, for all this, *Christians*  
 ye will be! O ye Hypocrites, and false mimic Saints,  
 do not, I beseech you, impose thus upon your own selves!  
 There is at present Difficulty enough to bring the Matter  
 so far, as that one Friend cordially loves another; much  
 less can we then find, that the Friend is still to love his  
 Enemy. This makes it clear as the Noon-Day, that *no*  
 Faith is subsisting in the Heart. So that, if *Christ* were  
 now suddenly to break in upon us with his last Day, who

would be saved? Do you now imagine, that your bare going to Church, your Absolution, frequenting the Sacrament, and your Alms-giving, are the Things that will help you? If all this be not done in *Faith*, and from a Principle of *Christian Love*; it is, after all, nothing but an Abomination in the Sight of God.

XXIX. Therefore is it given in Charge to me, to tell you, that you must bring your *Reason* into Captivity to the *Obedience* of *Christ*; that you must be humble and still in your Hearts, as the Disciples were when they, waiting at *Jerusalem*, “ were all prettily together with “ one Accord in one Place, at the Time that the Holy “ Ghost was poured out upon them.” (Acts ii. 1.) Thus do ye also be prettily together, in the spiritual *Jerusalem*, of one Accord in Humility; that the Holy Ghost may have Room to be poured out into your Hearts; and that he may work the Faith of *Christ* in your Hearts: And trim ye your Lamps, together with the five wise Virgins, with the heavenly Oil; that, burning thus in *Love*, ye may, together with the five wise Virgins, go out to meet the Lord *Christ*.

XXX. For thus was it told me, It is now high Time for People to practise true Repentance; for the Lord *Christ* is already in Motion, and upon his Approach towards the last Judgment; the last Day is near, nigh at the Door; the regimental Drums are (so to say) beating a March in the World before his Feet. In what Condition soever a Man is found, according to *that* he shall be judged by the Lord: Doth he find him in Unbelief? to Hell he must then go; but doth he find him in Faith? then will he ascend up with him into Heaven. Now here I was enjoined to set *both* these ultimate States, *Hell* and *Heaven*, before the Eyes of Mankind, that they might choose which of the two they would; this being left to every one's own free Choice, and Determination. *Christ* the Lord will drag no one forcibly to it, as by the Hair of his Head. He makes Use of every Sort of Ways and Means to rouse the World up out of the Lethargy of Sin. Will they receive him, very well; but if not, the Fault will

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will be found to lie at nobody's Door but their own. *Christ* the Lord will be without Blame at the last Judgment.

XXXI. Therefore is it now high Time for you to enter upon the Praxis of Repentance. For Christ the Lord is already in Motion and upon his March, before the Gates, with his last Judgment. Yet am I not informed of the Day and Hour: But the Nearness thereof is to me intimated under a fine Similitude, whereby I know that it is just before the Gates. It is this, for Instance, When an earthly Prince, Lord, King, and Potentate, intends to make his Entry into the City, and to receive Homage from his Subjects; in this Case, he causes his Prelates and Nobles to precede him, they are at the Head of the Procession at a great Distance before *him*; but a small Space before his own Person a Kettle-Drum is posted and preceeds, whom the Prince himself then follows immediately after. Thus also has the heavenly Prince, *Jesus Christ*, the Lord of Lords and King of Kings, sent, a sufficiently long Time before his Face, his Prelates and Nobles; who are the Prophets and Apostles, through whom he has been preaching a sufficiently long Time. But now, at this Day, he is sending his Kettle-Drum before him; concerning which Kettle-Drums the Lord Christ himself has prophesied sixteen hundred Years ago; as every one may read at large in the Scripture, especially in the Gospel for the second Sunday in *Advent*, (Luke xxi. 25, 26.) "There shall be Signs in the Sun, Moon, and Stars, and upon the Earth Distress of Nations, with Perplexity, and looking after those Things, which are coming." Now are not these, at this present Time, Signs sufficiently notorious and prevalent? No Man of Sense but must confess it to be true. Let this Time be compared with the holy Scripture, and the holy Scripture with this Time; take ye the one under Examination and into Comparison with the other; and then see, whether *Christ's* own Words do not certainly and precisely tally with Facts; for impossible it is, that *Christ* should lie.

XXXII. Now the Lord Christ further says, (Luke xxi. 29--31.) "So likewise ye, when ye see these Things  
F 3 "come



“ come to pass, know ye that the Kingdom of God is  
 “ nigh at Hand. As we discern the Approach of Sum-  
 “ mer by the Trees, as soon as they begin to put forth  
 “ Buds; so, by these Signs, do we also discern, that the  
 “ eternal heavenly Summer is at Hand.” And as he  
 further still remarks, (Ver. 28.) “ And when these  
 “ Things begin to come to pass, then look up, and lift  
 “ up your Heads (to *Christ*, soar aloft to *Christ* in your  
 “ Minds; and be ye rejoiced, O ye Believers!) because  
 “ *your* Redemption draweth nigh.” And, O ye wicked  
 Ones, repent ye! letting these Signs lead you to Christ.  
 I am under an *Obligation* to tell you this, it being im-  
 posed upon me on Pain of forfeiting my own Salvation;  
 under this severe Sanction I have a Charge to deliver it to  
 you, and not to conceal it. For if I should refuse to de-  
 liver it, and were to keep it in, I was to come myself into  
 the Place of Darknes: But if I in Faith delivered and  
 published it, I was to come into that splendorous Place of  
 heavenly Joy and Glory: For Christ the Lord will be  
 found without all Blame at the last Judgment.

XXXIII. Now, if you wicked Ones will not mind  
 this, and proceed to the Reformation of your Lives;  
 then is this spoken and written unto you, by Way of  
 Testimony against you at the last Judgment; so that, at  
 the last Judgment, you will not have the least Pretext for  
 an Excuse left you. This is the very End for which all  
 has been revealed unto me.

XXXIV. Now thus much concerning the Charge I am  
 entrusted with. Certainly many hundred thousand Times  
 more has been revealed to me; but it is impossible to  
 couch it all in Writing. Yet is *this* written down, in so  
 round and plain a Manner, that every Man of common  
 Sense may thereby very well understand and perceive the  
 Meaning of the *Holy Ghost*, who teacheth you through  
*me*: And if so be you are but willing to yield yourselves  
 to be further taught in your own Hearts, you will have  
 the Benefit of it; but if so be you are unwilling to yield  
 yourselves to be taught in Heart by the Holy Ghost, then  
 will all your *ratiocinative*, scientific Learning be of no  
 Use to you: And although you were to be hearing and  
 reading

reading God's Word, every Hour and Moment, without Cessation; yet would it be of no Benefit at all to you, if so be you do not read it in Spirit and in Faith also.

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§ III.

A RELATION of the WONDERS, which followed upon this VISION.

XXXV. **B**UT to obviate effectually all farther Occasion of Scruple, whether God, by his holy Angel, did *actually* reveal this unto *me*, or not; I will now proceed further to give an Account of the SIGNS and WONDERS, which God wrought upon me *after* my Sickness; as many Persons at *Brunswic*, who were with me in my dying Agonies, are privy to, and well acquainted with them: And immediately after my Sickness other People came also flocking by hundreds to me; and they know what *Signs* God wrought upon me. He that will pay no Credit to my own written Narrative, may enquire about it of the People who were along with me at that Time. They are the most competent Persons to give Information to every Enquirer, provided only they have a Will to confess the Truth to the Glory of God.

XXXVI. Was not that, in the *first* Place, a great *Miracle* and Work of Wonder in the Eyes and Ears of Men, to see and to hear that which I have given an Account of above? That, whereas for eight Days together I had neither eaten or drank any Thing, and my Body was become quite stiff and cold; this Body of mine should, within the Space of twelve Hours after, not only revive again; but, without Eating and Drinking, be endowed with such a Vigour and Sprightliness, as I never, in all the former Part of my Life, had enjoyed before? Inso-much that, within the Space of twelve Hours, I should be dying from my lower Parts upwards; and, within the same Space of Time, should be reviving and recovering again? But how long my Soul was absent from it's Body, God only knows, and no Man else. Had my Soul remained in that Bliss and Glory, my Body would,  
long

long since, have been lying in the Church-Yard. But towards Midnight, when the Watchman cried Eleven o'Clock, the Extasy, or Trance, had not yet fully taken Place; but then I was, however, stiff and cold, and had no Feeling in my Body; neither could I see and speak any more, my corporal Hearing being all that yet remained with me. The By-Standers, who were with and tended me, were certainly in no Capacity for observing and ascertaining the Time precisely, during which my Soul was before Hell and in Heaven. But, when the Watchman cried Twelve o'Clock, the extatic Rapture had fully passed upon me. And remarkable it is, that as I died from beneath upwards, so I revived again the contrary Way, from above to beneath, or from Top to Toe.

XXXVII. Being now conveyed back again out of the splendorous Glory, it seemed to me, as if I had been replaced with my whole Body upon the same Spot; and then I first began to hear again corporally something of what they were praying in the same Room with me. Thus was my Hearing the first of all the Senses I recovered again. After this I began to have a Perception of my Eyes, so that by little and little my whole Body became gradually strong and sprightly. And no sooner did I get a Feeling of my Legs and Feet again, but I arose and stood up upon them with a Strength and Firmness I never had enjoyed before, through the whole Course of my Life. The heavenly Joy invigorated me to such a Degree, that the People were greatly terrified at it; seeing that, in so rapid and almost instantaneous a Manner, I had recovered my Strength again to such great Advantage; and that now nothing could serve me, but out I must go, and thus make a Beginning, with shewing unto the PRIESTS, what had been revealed unto me.

XXXVIII. But they would not let me go out, being utterly at a Loss what to think and make of me. Whereupon I sent for the *Priest*, telling him immediately what had befallen me before Hell, and also in Heaven. But the *Priest* was astonished beyond Measure at my having recovered my Strength again with such Speed, and without any Sort of Eating and Drinking, or even Doctoring.

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And yet it was but two Days before, that, when administering the Lord's Supper to me, I was so weak and feeble, that they were forced to hold up my Head for me; and they prayed a little with me immediately before my Death's Agonies came on; which is a Matter of Fact well known to the many Women who were with and tended me.

XXXIX. Then I told the *Priest* again, how wicked the *Priests* were; that they did not preach the Word of God out of a pure Heart, their Hearts being full of Pride and Arrogance, Ambition, and Covetousness; that they did not practise themselves that which they preached to other People; and of Consequence, if they did not *repent*, God would punish them. To this Mr. *Joachim Jordan*, Minister of St. *Catharine's*, replied, Yes, I hearken to you; this is a Work of God, and no Man's Work; the *Words* and the *Signs* attest it. We should by rights be so, but we are weak Flesh and Blood; it is not in our Power to believe and practise all we teach other People. I said, "Very well, true it is, that it is not in your  
 " Power to do it; neither are *you* to do it, neither does  
 " God want any of your *own* Doings. You are only  
 " to submit to the Rule and Governance of Christ within  
 " you, He will do it; you are only to surrender and  
 " resign yourselves up wholly and entirely to Him: And  
 " you are to stand still, and bring your *Reason* into Cap-  
 " tivity to the *Obedience* of *Christ*, that the Holy Ghost  
 " may be able to bear the Sway in you, and do that  
 " which is good *through you*. All that is incumbent  
 " upon you only is, that you be the Instruments of the  
 " Holy Spirit, suffering the Holy Spirit to bear the Sway  
 " in you, and not the *Astral* Spirit of *Reason*. But this  
 " is the very Cause also why you do no Good to your  
 " Hearers, You give your ownelves up to the Guidance  
 " of the *Reasoning*, *Astral* Spirit, and not to the *Holy*  
 " *Spirit*.\*

XL. Then the Priest said, Yes, my dear HANS,  
 (JOHN) I thank you for this good, Christian, and  
 brotherly

\* That all the *Degeneracy* of Christendom originates from *this* is most certain: God grant us a Reformation from this *radical* Evil!--Tr.

brotherly Exhortation, May God the Lord convert us! I told him, there was no Need for any Thanks to me; thank God in Heaven; to Him, and to Him alone, all Thanks, and Praises, and Glory are due. I am only to this End a dead Instrument, a stiff and immoveable Organ-Pipe; which, if the Keys are not struck by some skilful Finger, is unable to give forth any right Sound. Of this you are well apprized; have I not been quite stiff and cold, without any Ability to utter a Sound? And that I now, by thus discoursing, do give forth a Sound, is purely the Effect of the Holy Ghost's Operation and Governance, and nothing of my own. I have been lying here, like a dead Glove. If no Hand be put into it, the Glove can neither stir nor move of itself: But as soon as ever a living Hand is put into it, then can the Glove move itself. Yet is it not for all that the Glove, which actuates it's ownself, but the Hand that is put into the Glove, that moves itself within the Glove, and actuates the Glove itself; the Glove being of itself incapable of actuating it's ownself. So (said I to the *Priest*, and to the other People likewise) the very same is the Case with me too. You have seen me lying here before your Eyes like a dead Glove, which can neither stir nor move itself; but the living Hand of God hath put itself in me, into my dead Flesh and Blood, at a Time when it was quite stiff and cold, and has brought it to Life again by his own heavenly Power: Which same almighty Hand of God actuates me still, and not I myself: For "Christ liveth in me; it is not I myself, but Christ living in me." Gal. ii. 20.

XLI. Now is not this, in the *first* Place, a great and distinguishing *Mark* and *Wonder* from God, whereby my *especial* Call and Commission from him is sufficiently ratified, and that God has actually ordained me to be a Priest through all the World. Now I would only wish every reasonable Man to reflect seriously with himself a little further in Respect to the present Case, and the Circumstances thereof now laid before him. Pray is it within the Power and Compass of any Man to effect, that a Person should recover his Strength, and that too without Eating and Drinking, and without any Doctoring;

Doctoring; who for eight Days before had neither eaten nor drank any Thing, and, as to his Body, was quite stiff and cold?—That such a one (I say) should, without any earthly Doctoring, or Medicines, without Meat and Drink, recover his Strength again, and such a Strength and Vigour too, as he never in all his Life was possessed of before; and should nevertheless remain in all his Strength, Vigour, and good Spirits, though he talked so much continually, as I then did? Certainly no Man has any Thing like this within the Compass of his own human Power. For which Way should I have got such Spirits, or Powers, ministered to me from earthly Food, having taken no earthly Food into my Stomach for the Space of eight Days together?—A Circumstance this, which the People, who were about me Day and Night, are privy to, and acquainted with.

XLII. This is now sufficient in Respect to the *first* Evidence and Proof of my having had my Power from the Holy Ghost, and that the Power of the Holy Ghost bore the Sway in and directed me; who is incapable of uttering any Lies through me. Yes, every Thing I then spoke in my Discourses was the Truth, nor could any Man convict me of a Lie.

God further shewed *two* other Signs upon me; which attest, that I had actually been before Hell, and in Heaven.

XLIII. For *first*, this was a *Sign* of my having been before Hell. God made the People who were with me to smell such a diabolical, horrible, and infernal *Stench*, whilst I was getting out of Bed; which was so immeasurably bad, and such a dreadful Stench, that no other Stench they could think of in all the World was comparable to it; and I thereupon said, By this are you to conclude infallibly, that I have been before Hell: God makes you to smell this diabolical and infernal Stench, that it may be a Certificate, or Testimony to you. And a Testimony it indeed is, that I have actually been before Hell

XLIV. But



XLIV. But of my having been in Heaven, this is my Testimonial, which I am to this very Day able to produce: Namely, I am qualified to discourse concerning holy Writ out of the Bible, and know how to speak the true Sense and Meaning of holy Writ, notwithstanding that I have not heretofore read the Bible; that, for all that, I know how to cite and apply the Texts out of holy Writ, even though I may not just know Chapter and Verse where they stand. But this is no Ways material, for it neither adds Weight to, or diminishes any from, the Thing itself. But here lies the *Wonder*, that a Man should know what stands in a Book, which he has not read; and that a Man should be not only acquainted with the Texts, but that he should also have a *right Understanding* of them, according to the Holy Ghost's Intention; whereas, for all that, I never heard of any such Exposition from any Man whatsoever.

XLV. And this is likewise another and yet further Cause of Admiration, that to this very Day I am still endowed by the Holy Ghost with such a great Power and Strength, as never to be *weary* of Talking and Discouraging upon the Word of God: Neither have I so much as the Head-Ache in any Degree, even though I should be talking all Day long about God's Word, without so much as shutting up my Mouth for Half an Hour together; yet, for all that, my Head does not ache at all, by my much Talking; neither am I at all weary of Talking, though I continue talking thus Day after Day: For the more I exert myself in Speaking, the stronger I grow by it. These *Tokens* doth God also exhibit upon my Person to this very Day. Is not this a sufficient Testimonial and Proof? How, I beseech you, could a Man have any Thing like this in his Power, if he did not come by it from a *divine* Influence and Operation? Nay, besides this, I often exert myself in Speaking to such a Degree of Vehemency, that my Body is all over in a Tremor and Agitation by it. Now, if any one will not believe *me*, let him put me to the Test, and observe whether I am tired out by it: And then let another be brought under the same Test; and observe, whether it will do; and whether he be able to hold it out with continual

continual Discourting upon the Word of God in such a Manner Day after Day, and with such an Exertion of himself, as I, by the Power of God, am able to put forth. Why now, these Tokens God exhibits upon me to this very Day. Let a Priest make Trial, whether, if he were to preach God's Word all Day long in the Pulpit with equal Vehemency, he should not be so down-tired with it, as to be forced to let it quite alone the Day following : Let him be also continually preaching something tending to Edification out of the Word of God, but without patching it together by Study out of Books; and then let him see how it will go with him in this Respect. But though I have no Need of studying and reading any Thing out of Books, yet am I nevertheless qualified for speaking incessantly out of, and concerning the Word of God. Now God certainly shews *these Tokens* upon me in Abundance to this very Day, even though he had shewed no other such striking Tokens at all upon me heretofore.

XLVI. Now though these are Signs sufficient for the Confirmation and Ratification of my *special Commission* and *Charge*; yet for all that I must set down in Writing *more Signs* still, unto the Glory of God. Are not these then great Signs also, that God has often preserved me, in a Manner preternatural, *without Eating and Drinking, and without Sleeping for a Season?* Sometimes he has supported me without Eating and Drinking for eight Days, twelve Days, thirteen Days, ay, and for three whole Weeks together; and yet I have been able to go out, and to walk about whithersoever I pleased; neither have I been so much as weary with my much Talking: Nay, my Mouth has not been so much as dry and clammy by my much Talking; altho', for a Fortnight together, I had not drank a single Drop of any Thing, and yet kept on Preaching the Word of God Day after Day in private Houses. Which Way, I beseech you, could a Person have any Thing like this in his Power; who, for a whole Fortnight together, had taken nothing at all, either by Way of Eating or Drinking, into his Stomach? Now this I am also infallibly assured of, that no natural Hunger and Thirst obtained in me until the eighteenth

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Day;

Day; after which I have been able to take up, and go on again, with eating gross Food, a full Meal, as if I had all the While continued the Course of Eating something every Day before. Nay, God supported me once for six whole successive Weeks entirely without earthly Food; so that though I had neither eaten nor drank a single Morsel of any Thing during that whole Interval; yet did not my Spirits flag, nor my Strength fail me in any Degree. Certainly *this* is a great Wonder of God, and also a great Sign, whereby I may well demonstrate that I am sent of God.

XLVII. But *who* preserved my Stomach, which for a Fortnight, and at Times a great While longer still, had taken in and digested no earthly Food? (Neither did I lose Flesh in my Body; for all the While my Flesh remained plump and well-liking:) Now *who* could else have preserved and nourished my Stomach, for this Fortnight, and also for the six Weeks, but the Holy Ghost alone, by Means of heavenly Food? Nay, I am infallibly assured, (God knows it, and besides him no Man whatsoever) that, particularly during that Fortnight of my having taken no earthly Food into my Belly, I found myself much more strong and vigorous, and had better Spirits and greater Cheerfulness, than I now have, when I eat and drink every Day, and am supported by this earthly Food.

XLVIII. Now is not *this* also to be admired, that after our LORD GOD had raised me up again from the Dead, no natural Hunger so much as shewed itself, until the *sixth* Day after my Sickness; and yet I had neither eaten nor drank for *eight* Days before? For all that I was much importuned to it by the Allurement of rich and elegant, earthly Food; such as Almond-Paste, Sweet Meats, and other magnificent Delicacies in great Variety, which rich People of Distinction sent me besides. Now though in Compliance with People's Importunity, I cannot say but that I tried and made as if I would eat and drink before them; yet did all this elegant, earthly Food, appear still more elegant, rich and luscious, Wines, taste in my Mouth no otherwise than as if I had taken and chewed

much



much Chalk and chopt Hay. But, because People continued still importuning me so much to eat and drink, and many of them were disgusted and offended with me, supposing that if I were to eat something, I should then sleep too;—therefore I begged of God to be pleased to send me my natural Hunger again. Upon which God, at length, on the sixth Day after my having been raised from the Dead, did again restore my natural Hunger to me: Yet did *no Sleep* ensue upon it for all their Surmises.

XLIX. Nay, and is not *this* a Wonder, that frequently without Sleep, without Eating and Drinking, I have been able to discourse all the Day long, from Morning till Night; so that, in the Beginning, I have not closed my Lips for so much as one Quarter of an Hour together all Day long, and almost all the Night too? All Day long I spoke loud, and with very extraordinary Vehemence and Exertion upon God's Word; and in the Night I sang the finest spiritual Hymns, as those People know, who were along with me Day and Night. He that will not believe this written Account of mine, let him enquire of the People at *Brunswic*, who were with me Night and Day; for they must every one of them be obliged with Truth to attest it unanimously to him.

L. Moreover, God knows, that for one and forty Nights together I have heard the holy Angels singing and playing on the heavenly Music to my bodily Ears; inso- much that I could not forbear joining in and singing to- gether with them,

“*To Joys everlasting my Heart is now hasting!*” &c. and many other spiritual Hymns besides; so that the People who were with me were affected with such Joy in God together with me, as to be unable to sleep for it; nay, they often sung along with me almost all the Night through. So many other Things besides have befallen and happened to me, that it is not possible for me to pen them all down in Writing. And indeed such of these Occurrences as have passed externally before the human Eyes and Ears of By-Standers; they themselves, having them fresh in Memory, are to this Day much better

qualified to speak of than I am myself. Let such Persons be enquired of, and they will give every such Querist a satisfactory Account; provided only they submit to the Holy Ghost's Governance, and will confess the Truth to the Glory of God.

LI. Now many a Person may be apt to say, Pray now who can tell whether thou hast ever heard the harmonious Music the holy Angels make? Possibly, because thou hast not eaten, and drank, or slept, some such *chimerical* Sounds may have been buzzing and ringing in thy Ears. When a Man cannot sleep in the Night, strange and whimsical Things will be floating about in his Brain. What a Man is often thinking of, and what he takes Delight in, he may be often likely to impress himself with so strongly, as confidently to suppose he both hears and sees it; and yet, after all, it is far from being the Case in Fact and in Truth; it being merely some strong Imagination and over-weening Conceit: And thus, without all Doubt, JOHN ENGELBRECHT entertains a whimsical Notion of his having heard the harmonious Singing and Playing of the holy Angels.

LII. But now our LORD GOD has been before-hand with these would-be-wise Witlings, who are unwilling to *believe* any Thing, but what they hear, grasp, and feel their own selves; he having obviated and cut off this Extra-Wisdom of theirs, by a Circumstance, which effectually evinces, that this my Hearing the angelical Music and Singing is no fond Conceit, or vain Imagination of my own. For our LORD GOD so ordered the Matter on a Time, that a certain Woman must also hear the same Sound, or musical Harmony of the holy Angels; who is very capable of attesting it. Now the Thing was thus brought about. Seeing that I was ever saying to the People, that were about me, Do, pray hear now how the holy Angels sing and play! Upon that the People all listened carefully, hoping to hear it; but they were not able to hear any Thing. Yet did our LORD GOD one Time open the corporal Ears of a certain Woman in such a Manner, that *she* could hear it. She was a pious Widow, her Name was *Schumann*, and she lives the very  
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next House but one to my Father. Now she sitting up with me one Night, and being in profound Christian Devotion seated near me at the Bed-Side; upon my repeating so often, that she should only hearken how the holy Angels sing and play in Heaven; this Woman then, clapping her Head to my Head, and her Ear close up to my Ear, heard such a grand, heavenly Concert of Music, that she was not able to express it sufficiently; nor did she know how to compare this charming, harmonious Resonance with any Sort of Instruments in the World. But she said, she thought, and she actually heard also, a Sound like that of a Multitude of little Instruments all playing in Concert together. But she was not able to hear it any more afterwards; it was for that once only. Neither does this Woman know how to commend and praise it enough. Indeed there were other Persons, who listened to hear it too, but they were not able to hear it. He however, who should like to enquire of this Woman herself, will find she will give him precisely the same Account of the Fact, which I have here given.

LIII. Is not *this* also a Wonder, that God should support me in such a Manner without Sleep, without Eating and Drinking; and yet, notwithstanding *so much* Talking, that I should be neither *faint* nor *weary* on that Account? A Fact this, which many Persons in *Brunswic* are privy to and acquainted with. For in the Day-Time they flocked to me by Hundreds; so that my Chamber and House were full of them. And in the Street, before the Windows, there stood also a Multitude of People; insomuch that it was amazing to see in what Crowds God the Lord brought the People to me. And in these Circumstances I spoke extraordinarily loud to the Hearers. Now then, because I had no Sleep, and kept talking on continually and incessantly to the People in this Manner, it induced the Priests, my Father and Mother, and other People besides, to send for a Physician to me; who then was to give me a Sleeping-Draught, which was extremely strong; but it proved of no Use at all to me for that End. They told me, that I *must* however sleep; but sleep I *could* not, the Draught being insufficient to effect any Thing like Sleep in me. Nay, one Time there were two



Priests sitting up several Hours in the Night, and watching with me; and they looked for my Sleeping, supposing that I should at last drop asleep: They also importuned me greatly to sleep; so that, in Compliance with their repeated Importunities, I did indeed make as if I slept; but God knows, that it was out of my Power to sleep. And I am infallibly assured, that, *for the Space of three Quarters of a Year, I have not had the least Wink of Sleep whatsoever.*

LIV. It was necessary for me to have a Light all Night burning, nor could I be in the Dark for three Quarters of a Year together. But my Father and my Mother importuned and urged me much to take a little Sleep; because they supposed, that, seeing I talked so much, and never slept, my Brain would be affected, and so I should go out of my Mind. Thus then, in Compliance with *them*, I did indeed make as if I had dropt asleep a little for two Hours, or so; but God knows, that it was out of my Power to sleep. However I treated the Thing so, that they might not be under such Concern and Grief on my Account. Now, if I could have slept, certainly there would have been no Occasion for my keeping a Light burning the whole Night through. Doubtless these are Signs and Wonders sufficient.

LV. But whereas, in the Beginning, I talked so much to the People without Cessation concerning the Word of God, and concerning the Way to everlasting Life, (which they themselves are privy to, and acquainted with, and which I cannot now pen down in Writing, it being too prolix; and which is the very Reason why I only write at present concerning those *Wonders*, which God wrought upon me, whereby my *especial Call* is confirmed and ratified)—whereas then, I talked so much, no People were any longer allowed to come to me; and they shut up my House: The Reason was, that they apprehended my Speaking so much would end in the Loss of my Senses; and then, upon the Approach of the sultry Dog-Days, they should be forced to put me under close Confinement in a Mad-House. But, God be thanked! the sultry Days were as little detrimental to me, as the cold ones.

LVI. When

LVI. When now, at the Beginning, they had debarred any more People from coming to me, God sent an holy Angel to me, who told me expressly, that since the People were no more allowed to come to me; I should then, if I could, go out to *them*; to all them, who would fain have me. For, as *Raphael* says, Tobit xii. 7. "Though it be good to keep close the Secrets of a King, yet is it honourable to *reveal* the Works of God." For that Reason I was to reveal and propagate everywhere the Glory of God, nor to suffer myself to be hindered from so doing by any Man.

LVII. But he informed me withal, that I must be *particularly* upon my Guard lest the Devil should take Advantage of this new Situation, and so transform himself into an Angel of Light. Moreover the Angel taught me distinctly certain *Marks* and *Characters*, whereby I might easily perceive and discern, when the Devil was for sowing *his* Tares amongst the Wheat. Thus did the Angel teach me *two* true and particularly distinguishing Marks, or Signs, among others. The *first* was, if the Devil should ever tempt me to *Ambition*: The *second* Sign was, if he should tempt me to *Covetousness*. Therefore the Angel told me, that I must be upon my Guard against any Thing like Ambition and Pride of the Gifts of God; instead of which I was to abide in the most profound Humility and Resignation; in which Case the Holy Ghost would have Power to work in me. For no sooner does a Man become proud, arrogant, and assuming, on Account of the Gifts of God; no sooner does one Man slight and despise another, for not being as pious as himself; exalting himself above his Neighbour on Account of his Gifts; wishing for and courting Honour because of his Gifts;—but the Influence and Sway of the Holy Ghost ceases, and is withdrawn from him: Against such Vices I was to be upon my Guard. And I was also enjoined to be equally circumspect and careful not to be covetous on the same Account. I was to *accumulate* no Money upon *this* Footing; for, having quite freely received from God, I was also to communicate again to others in the same purely free Manner. Neither was I ever to discourse with the very least, or most distant View and Desire of getting  
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Money by it, if at any Time I was to dispense and communicate again to the People the heavenly Gifts; as the carnal Priests do: For hardly will they ever administer Comfort, or the holy Sacrament to any Man, without being particularly paid for doing it.\* Neither have they any Desire to preach the Word of God, unless they have good Stipends for so doing. Nothing is more glaringly apparent to the Eyes of all Beholders in this Respect, than the Eagerness with which they gape and grasp after fine, great, and fat Benefices; nay, they are set with all their Might upon *Translations*,† in Hopes of thereby enlarging their Incomes.

LVIII. Alas! said the Angel, a great Majority of the Ministers and Priests are mere Hirelings; whose Motive for Preaching is not Christian Love, but the Love of Pelf; neither will they content themselves with a mere Livelihood, as the Apostles did. Now the Angel warned me against any Turn of Mind like this, lest I might inadvertently slip into and make one of this great Majority: For no Persons of this Stamp are sent of God. The Belly-Priests are sent by the Devil. Therefore was I to be much upon my Guard against such Vices. Having Food and Raiment, I was to be therewith content. And as to any Thing requisite for my Livelihood, so much would God *infallibly* bestow upon me; nor was I to be under any Care and Solitude about *that*. The Rule I was to observe was that inculcated by the Lord Christ, when he says, Matt. vi. 33. "Seek ye first the Kingdom of God and his Righteousness, and then shall "Temporals come to you in the Bargain."

LIX. Having now received such a *Charge*, and such *Instructions* from the Angel, I went out thereupon unto all such as wanted to have me; and propagated far and near that Message, which God had ordered me to propagate. And in this very Way it was that I came out among the People; I mean, among such as wanted to have me.

LX. And

\* This, in the *Lutheran Church*, is the *authorized Practice* at the Absolution, previous to the Lord's Supper, &c. They call it the *Confession-Penny*.---Tr.

† It does not appear that they had *Pluralities* amongst them,---Tr.



LX. And amazing it indeed is what manifold *other* Wonders I have met with, and what has befallen me *hitherto*, during the three Years I have now been in this Situation; and how frequently, when I have been bodily and broad awake, the Angels of God have made their Appearance to me, which my other various *Visions* and *Writings* discover. Thus then will I, in the Name of God, let the Matter rest here for the present, so far as it concerns this first Vision; namely, how the Thing happened; how I came to it; what Charge was committed to me; and how this Charge, or Commission was confirmed and ratified with marvellous Signs, as every one has now been given to understand by Means of this written Narrative.

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#### § IV.

#### The EXHORTATION and CONCLUSION.

LXI. **B**UT now I exhort you every one in particular, on God's Behalf, in a Christian brotherly Spirit, by Virtue of the Charge committed unto me by the holy Angels, not only to hear these Wonders of God and this Revelation, with the Ears of your Body, but also with the Ears of your Spirit: Neither do ye content yourselves with a bare *ratiocinative* Admiration, or that your Reason is set a wondering at it; but do ye rather and principally wonder at it in Spirit, so as to reform your Lives by it. This is the main Scope, and for this very End is all calculated and disposed, just as you here find it. And oh! reflect with yourselves *where* you think to pass the eternal Duration that awaits you! Of what Service will your Ambition and Covetousness have been then found to you, when you find yourselves in a lost and damned State to all Eternity? I am now able to aver with Truth, that upon my mere seeing Hell, and smelling it's Stench; and upon my hearing the Howlings, Yellings, and piteous Outcries of the Damned in Hell; it was attended with an Anguish of my Spirit so great, that I would not, for the Gain of the whole World, only hear such Howlings, Yellings, and piteous Outcries again; nor smell the nasty, loathsome

some Stench of Hell: The Anguish I felt from it is truly inexpressible. What then must be the dreadful Misfortune and Lot of the Ungodly, who are to be plunged wholly and entirely into Hell, and to be forced to take up their *eternal* Abode in it? Ah! my Heart is ready to burst within my Body, when I consider the great Anguish and Distress of the Damned!

LXII. Therefore, ye ungodly, ambitious *Hypocrites*, ye mimic, false Saints, who entertain no Love towards the Poor; pray take Hell and Heaven into your most serious Consideration! Pray choose which of the two ye should like best. Would ye rather have Heaven, or would ye rather have Hell? In the first Place, O ye *hypocritical Preachers*! (of rightly-disposed and genuine Preachers I am not speaking) will ye rather choose to swell in great Dignity before the World, and to accumulate great Wealth by your Sermons; will ye choose to be great and mighty Folks in Unbelief, and in Company with your Children of this World, and thus choose to be eternally lost and damned Slaves (of the Devil)? Or, will ye rather choose to preach in Christian Love, and in Company with *Christ* and all his Disciples, Prophets, and Apostles, to be poor, despised, humble People in the Sight of the World; to suffer much together with *Christ*, and share together with *his* Disciples Disgrace, Abuse, and Mockery, ay Calamity, Tribulation, and Woe; and thereupon to rule and reign afterwards with *Christ*, and to be heavenly Kings in the Kingdom of Bliss and Glory? Of which you make a great Deal of Preachment and Talk to other People, telling them how *they* ought to walk in the Way leading to eternal Life, though many of *you* do not walk *yourselves* in the Way to eternal Life.

LXIII. All this I say *promiscuously* and in *common*; and I am obliged so to do, on God's Behalf, under the Penalty of forfeiting my own Salvation, were I to do otherwise; according to the Charge and Message committed unto me by the Angel. To him that is guilty in this Respect, God the Holy Ghost will *particularly* apply it; convincing and convicting him in his own Heart, that *he* is walking on in the broad Way, and not in the narrow Way. The narrow

narrow Way is strait, overgrown and beset with Thorns and Thistles, full of Misery, Woe, and Affliction; but at the End of it are charming and delightful Flowers to be found in full Bloom. This Way many of you Pteachers do not walk in; but many of you are roving about, at large and at your Ease, in the Way to Damnation; which is every where bestrewed with Voluptuousness and Jollity; after this many of you are upon the full Stretch; after this you hunt, that you may see glorious Days of Festivity in the World, and enjoy the commodious great Indulgencies, and great Dignities of it. Set upon it you are, to be, at all Adventures, at the Head of every Thing; insomuch that you will not brook it, by any Means, if a Person should be so ill-mannerly as to venture to tell *you* of your Sins. Nothing else will serve you but to be Kings and Lords in the Sight of the World. Every Man must stand in Awe of you. Nothing will ye do but what ye yourselves lust after and like, and what is according to your own Humour and Fancy: And though it be Sin and against all Justice and Equity, a thousand Times over; yet must no one be hardy enough to thwart and reprove you for so doing. *Such Lords* will ye be in the World; absolutely and peremptorily resolved are you to be at the Helm, and to take the Lead every where; *both* do you seek, as well *temporal* as *spiritual* Distinctions and Dignities.

LXIV. This have you *Clerical* Persons, and *Preachers* at *Brunswick* given sufficient Indications and Proofs of, by your Conduct towards me in particular; and that ye yourselves do actually seek as well after worldly Dignity and Honour, as that which is spiritual. Ashamed ought ye to be, and to blush to the very Bottom of your Hearts, when ye reflect seriously upon the Words, which some of you made Use of towards me, when you were convoked in full *Conference* together: How did you then seek your *own* Honour, by requiring of me to pay you Compliments, which my mean Education disqualified me for? Nay, you made it your Endeavour to stifle and suppress, yea, and to murder the Spirit of God in me, by your ungodly Talk and Declaration; namely, that I should exhort nobody to Repentance; neither should I speak of God's Word to the People: And why? Because, forsooth, you  
took



took it into your Heads, that by my speaking so largely and fully from the Word of God, and exhorting People to Repentance, *you* might incur Contempt from the People. Ay, such ungodly Speeches did ye put forth against me, seeking to quench, suppress, and to murder the Spirit of God in me, by Words of such a pernicious Tendency, that they might have well nigh instigated me to the Voluptuousness and Sensuality of the World; in-  
 somuch that, had I been carnally-minded, I might have been thereby allured and drawn into all Sorts of scandalous Sins and Vices. Nay, your Language and Words were of such a Nature, that I should be ashamed to take them into my Mouth and utter them; to say nothing of recording them here in Writing. Nor do I write thus publicly in the Sight of all the World from any unkind and malicious Heart; but I am *obliged* to write it, on God's Behalf; it having been, by an Angel, commanded me, to write it thus publicly, and that under a severe Penalty: Also, that I should do my utmost Endeavour to get it printed, and made public before all the World, by Way of Example and Warning to all *other* Priests in the World; that *they* might beware of such Sins, and not make Use of such Words, whereby God's Spirit is quenched and suppressed.

LXV. Therefore doth God, by an Angel, challenge and call you forth, O ye Priests at *Brunswic*, to come to your own Hearts, and so to Repentance, as King *David* did, 2 Sam. xii. 13. *He* did not plead for and hide his Sin by Contradiction, as if he had a Mind still to foster and cloke it over; although he was a King: But when God, by *Nathan's* Means, charged him with his Sin, and laid it Home upon his Conscience, he immediately smote upon his Breast, and repented him of it. Therefore now, do ye also repent, O ye Priests of *Brunswic*, and in other Places besides! ye, who seek to quench and suppress, and to murder the Spirit of God in me; it having been more than once, especially at *Hamburg*, enjoined me by an Angel to expose in public Print the Naughtiness and Craftiness of the *Priests*. For God cares not for external fine Speeches, his Eye is upon the Heart. Moreover, the End why God chooses to have this

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in public Print is, that *you* should set your Hearers good Examples of true Repentance, as the Royal Prophet *David* has done; who set the whole future World such a laudable Pattern of genuine Repentance. Therefore let no Man be henceforth ashamed to make the Confession of his Sin *public* before the World. And, O ye Priests at *Brunswic* in particular! *you* I exhort, on God's Behalf, through the Command of the holy Angels, enter ye into your own Hearts, *confess* ye your great Sin, repent ye truly, and be converted, unless ye have a Mind to be lost and damned to all Eternity. And the very same is said to you also, O ye Preachers! in *other Places* besides; too, too many of whom I have, alas! perceived and found to be such as seek to quench and suppress, and even to murder, the Spirit of God in me. For, O ye great Multitudes of Preachers in the World! (of *all* I do not pronounce this) ye are, of all others, the most wicked in your Hearts, in the Sight of God. God knows the Depravity and Maliciousness of your Hearts, although ye yourselves are not acquainted with them. For *your* Sakes was it also *principally*, that God shewed me Hell, and made me to hear how the Damned in Hell do howl and wail, and to smell the Stench of Hell. For *your* Sakes it was *principally* that I have been raised up again from the Dead.

LXVI. For, O ye Swarms of learned Men, and ye Swarms of Preachers in the World! (be ye now called as ye may be called) *Lutherans, Papists, Calvinists*, or by what other Denomination soever else beside; who, directing every Person to your *ownelves*, say, *Lo here is Christ! Lo there is Christ!* Our Doctrine is the best—and thus do ye, however, in Effect, every one of you, draw the poor People away *from Christ to your ownelves*, by Means of your godless and accursed Disputings. Ye learned Ones, who have thus an Itch for, and Pleasure in, Wrangling and Disputing; it is *you* who seduce and deceive the whole World, Emperors, Kings, Princes, and Lords. Every one is, by Means of *your* ungodly Preaching, led into malicious Wickedness and carnal Security: Seeing that you yourselves are all the While so much at Variance, and so contentious one with another, preaching from an ambitious, proud Heart, that is full of Hatred

and Envy one against another ; and not preaching out of a Christian, loving Heart. Now, because your Sermons are not the Overflow of a pure Heart, and of Christian Love and Charity, but of an impure Heart, full of the Love of Pelf, and of the Love of the World, and proceed from an ambitious Heart;—this is necessarily the Source and Cause of all the Impiety and Wickedness with which the World so much now abounds. Whence come all Wars, but from *your* wicked, accursed, diabolical Wranglings and Disputings? Each wants to be a Man higher-learnt than his Neighbour. Nay, the Devil himself has sent you out, and not God ; you, who are *so minded*, as I have here mentioned : I do not speak it of *all*. But let every one come to his *own Heart*, and look well to it. “ Let *him*, who is conscious of such Sins, “ desist from his Sins, repent, and walk in Faith, and “ in Love.

LXVII. Perfectly well am I assured, that no Preacher, no nor any other Person in the World, who is willing to be under the Direction of the Holy Ghost, will be exasperated at the Holy Ghost's having caused the Wickedness of many Priests, and of many Men, to be thus publicly exposed in Print before all the World. But those who suffer themselves to be under the Direction and Influence of the wicked and erroneous Spirit, will become angry and impatient with me, *poor Creature*, on this Account. Nevertheless I am very confident, that the Holy Ghost will vouchsafe me Strength and Power sufficient for enabling me to overcome with Patience this Danger, which from the Children of the World, I am, on that Account, liable to. Ay, the Holy Ghost, *who* publicly exposes the Sin of the Ungodly, and brings it publicly to Light before their Eyes, through *me*, like as he did the same, by *Nathan*, the Prophet, to *David*; and as he, by *John the Baptist*, did to the *Pharisees*, and *King Herod*;—the same Holy Ghost will (I say) be as well able to protect and shelter *me* from their Malice, and to enable me to overcome all Opposition, as he did his Prophets and Apostles. With infallible Certainty within my own Heart, I know that *this* is revealed unto me; and that, by an Angel sent from God, I have been

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ordered to *write* this down, which I have here *written* down.

LXVIII. But, Wo, Wo, Wo be unto the Man, who having it in his Power so to do, will not lend a helping Hand to this Work of the Holy Ghost! But who will refuse to do it for Fear of Men; and, it may be, on Account of worldly Honour and Reputation, lest he might incur the Danger of his being put to Shame before the World, or of his suffering the Loss of his temporal Possessions. He that is thus minded, certainly walks in Unbelief; and if, during the Season of Grace, he does not repent, he must be plunged into that everlasting Torment of Hell, of which I have written. Therefore doth the Holy Ghost, out of Love, cause their Sins, their base and mean Thoughts, and the Vices, with which their Hearts teem, but which they themselves are not able to descry; to appear publicly in Print before all the World, that those who are conscious of such Sins, may in their own Hearts be penitent, and come to Conversion; and that those, who are not conscious of such Sins, may guard against, and not fall into any such Sin. For "the Holy Spirit of Truth reproveth the World of Sin." John xvi. 8, 13.

LXIX. But now, as to my here making Mention of the *Priests* in particular, there are especial, and highly important Reasons for it; and God has *particularly* commanded me so to do, by an Angel. For well do the People at *Brunswic* know, that no sooner was I raised up again from the Dead, but I was for going *first* of all to the *Priest*; and because they would not suffer me to go out, I sent for the *Priest* to come to me. What Words I then spoke to the *Priests*, do Mr. *Joachim Jordan*, of St. *Catharine's*, and Mr. *James (Amfurt)* of St. *Andrew's*, and other Persons at *Brunswic* besides, well know. But Mr. *Joachim* took the Matter better than Mr. *James* did. Mr. *James* flew into a Passion, and would not receive the Message, as Mr. *Joachim* did. Other Persons besides heard what I told them, and how embittered they were in their Hearts thereupon.

LXX. Now,

LXX. Now, ye *Priests*, who are for teaching other People, learn first to know your ownelves aright; ye, who are for directing and guiding other People into the Way to everlasting Life, learn to be yourselves acquainted with it in your own Hearts. By Reason [or, in the Head] ye are indeed acquainted with it, but not in the Heart. Open ye your spiritual Eyes, and search narrowly into it, how you walk in your *own* Hearts before God. How should "one blind Man be able to shew the Way to another? Shall they not both fall into the Ditch?" Luke vi. 39. Preach ye therefore henceforth out of a pure, humble Heart, that you may be useful and fruitful amongst your Hearers in the World; otherwise God will in a short Time inflict signally grievous Punishments upon you for leading and betraying his poor Sheep into the Jaws of the hellish Wolf. As long as ye persist in your Unbelief, and refuse to desist from your Ambition and Covetousness, "you yourselves will not get into Heaven; and others, that would, ye will not suffer to go in." Matt. xxiii. 13. O ye diabolical, wicked *Pharisees*! (those, for Instance, that are thus badly disposed, for I do not speak of *all*) "repent ye, O ye Serpents, ye Generation of Vipers!" over whom *John the Baptist* complains, "do Works meet for Repentance; for now the Axe is laid unto the Root of the Trees; therefore every Tree, which bringeth not forth good Fruit, is hewn down, and cast into the infernal Fire." Matt. iii. 7, 8, 10.

LXXI. Now that which is said to the *Teachers* is in the same Manner said to the *Hearers* too; ay, to all, who are in the *Ecclesiastical*, *Civil*, and *Oeconomical* States; nor ought any single Individual in all the World to exclude himself. Therefore, O ye Children of Men, all of you that are in the World, pray reflect seriously with your ownelves, *where* you think to take up your Habitation for an eternal Duration. Practise Charity, or Love, in Humility, and that towards your Foes as well as towards your Friends; so that from thence, you may safely and surely infer, that you have Faith in the Heart, and may be *assured* of your Salvation.

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LXXII. So then this is the *first Vision* of Heaven and Hell: Neither has any one from hence just Grounds for surmising, that thus it is nothing but a *mere Vision*, and was not the *real* Heaven and Hell themselves.—Far otherwise, it was the real Heaven and the real Hell themselves; a Fact sufficiently confirmed and ratified by the Signs and Wonders alledged, and here penned down in Writing; which also many a Person in *Brunswic* has heard, and seen.

LXXIII. What numerous *other* Wonders have, within the Space of these two Years and a Half last past, happened unto me, and what numerous *real* Visions of the holy Angels I have seen besides (they having appeared bodily unto me, when I was inclined to keep Silence; and how they preached charming Discourses unto me)—I have clearly and plainly set down in Writing in other Places: And that which hath not been set down in Writing, may yet be set down in Writing: And, as soon as it shall be the Will of God, all shall, in it's Season, be published.

LXXIV. But *this* was I now obliged to speak and deliver out in Writing as it is; for it has been commanded me by God, through his Angel, so to do; whether the Thing may, as it is, be either pleasing or displeasing to Mankind. For when on a Time, I would, on Account of the Wicked, have fain kept Silence, forasmuch as they despised the Thing; I then relapsed into my former Sickness, and God punished me in so signal a Manner, that for nine Days successively I lay dumb, and was not able to speak during those nine Days; which the People in *Brunswic* are privy to, and acquainted with. Thereupon did God send me an holy Angel in a Vision, who informed me, that I was strictly enjoined to speak the Message out, otherwise God would inflict an eternal Dumbness, or Silence upon me. These are Commands under a severe Sanction!

LXXV. Besides this, many holy Angels have also appeared afterwards to me: Yet not in a Dream, as to *Joseph*, (Matt. i. 20. Chapt. ii. 13, 19, 22.) or to the *Wise-Men* from the East; (Chapt. ii. 12.) no, but they appeared to



me in the same (substantial) Reality, as they had done to *Jacob*, (Gen. xxxii. 1) to *Zacharias*, and to *Mary*. (Luke i. 11, 26. Acts xii. 7, &c. xxvii. 23, &c.)

Particularly did the Angel *Gabriel* appear to me, at the Beginning of this Year; as, in another Place, I have given a Description of this Vision.\*

One Time also, in the Night, an Angel appeared to me in the Field, who preached me a Sermon six Hours long; it was a threefold Sermon; a Sermon concerning the Grace of God; a Sermon concerning Faith; and a Sermon concerning the Cross.

Thus have I also, at *Brunswic*, in the Church, seen, in open Day-Light, the holy Angels round about the Good, and the Devils round about the Wicked; with many other Visions besides, which I have seen in divers Ways, all which I cannot now speak of.

LXXVI. Particularly did I see a Vision concerning the CITY OF BRUNSWIC, and concerning IT'S PREACHERS, or CLERGY; as I have given a written Account of it, in it's Place, together with other Visions besides.

Also, I have further seen a Vision concerning the THREE STATES, the *Ecclesiastical*, the *Civil*, and the *Oeconomical* State; representing the Manner wherein they are all of them now asleep in the World, as I have elsewhere given a Description of this Vision in Writing.

Also, a Vision of the NEW HEAVEN and EARTH, and of the HOLY TRINITY.

Also, a Vision concerning HOLY BAPTISM.

Also, a Vision concerning the BRIDE OF CHRIST.

These two Visions I saw within the Space of half a Day at *Winsen*, whilst I was at Church, in open Day-Light.

Also,

\* Except the two Visions of the THREE STATES, and of the NEW HEAVEN and NEW EARTH, which follow this Vision of HEAVEN and of HELL; those *Appearances* and *Visions*, which are made Mention of here, No. LXXV. LXXVI. and LXXVII. are no where to be met with; even though some have affirmed them to have been put down in Writing.

Also, another Vision and Revelation concerning the GREAT MYSTERY of the HEAVENLY FLESH of CHRIST; besides other Visions also, which Brevity will not admit the Relation of here at large.

LXXVII. Yet must I briefly still mention a Vision concerning the LAST JUDGMENT; which I had at *Zell*, in the Chancery: There I saw the Lord *Christ* descending with a clarified, or glorified Body, seated upon a great Rainbow. Under his Feet he had a Globe of Gold, and many hundred thousand holy Angels came down along with him, in the Shape of Flames of Fire. From beneath many Bodies came forth to meet him; some as black as the very Pitch itself, which were those of the Unbelievers and Damned; some had clarified, or glorified Bodies, and they were those of the blessed Believers. Between both these Sorts of Bodies the holy Angels interposed, thus separating the one Sort from the other. Those that were as black as Pitch they placed at *Christ's* Left Side, and the clarified Ones they placed at his Right. Now what *Christ* upon this awful Occasion said to every one, to the Unbelievers and to the Believers; how the Unbelievers went to Hell with the Fire, which issued as thick as Hail out of the Globe of Gold; and how the happy Believers attended *Christ* into his Glory; I have at large described in Writing, roundly and plainly, by Way of *Warning* to the *Ungodly*, and by Way of *Consolation* to the *Afflicted*.

LXXVIII. These *Wonders* will seem a little odd, strange, and, it may be, whimsical and chimerical, to many Men; but I am perfectly assured, that, as to pious and believing Hearts, they will in Love put the very best Construction upon, and give the most cordial Reception to, them all. But as to wicked People, who think themselves qualified to censure and to pronounce a dogmatical Judgment upon all Things of this Nature; that I must leave to GOD, who in his own Time will be sure to meet and deal with Scoffers and Scorners; when, in his Turn, he will judge and condemn such as are hardy enough to condemn his divine Work. But, amongst all Orders of Men, there are none so guilty of judging and condemning.

as

as your great and high-learnt *Scholars*, who follow their own Reason, and the *Astral* Spirit of this World. And more particularly still, are, even amongst this Class, the *Preachers*, or *Clergy*, most of all opposite and repugnant to this divine Work. Many are their Cavils and critical Censures upon it, just like those of the *Pharisees* in *Christ's* Times. *They* were also, more than any others, opposite and repugnant to *Christ*. (See, for Instance, Matt. ix. 8, 33, 34. Chapt. xii. 14, 23, 24, &c.) Of all others, none contradicted and cavilled with *Christ* as they did. Thus do the *modern Pharisees* contradict and cavil with *Christ* in his Members, and more than all others are opposite and repugnant to *Christ*. I mean those, who yield themselves up to be guided and directed by the *Astral* Spirit; but those who are guided and directed by the Holy Spirit will not act in this Manner; neither are *these* in the least reflected upon here.

LXXIX. And now, O ye Children of Men, every one of you in the World, I do, on God's Behalf, and by the express Command of his holy Angels, exhort you in a Christian and brotherly Manner, to take good Heed what you do, and by no Means to set yourselves in Opposition to *Christ* in his Members. The Holy Ghost, proceeding from the Father and from *Christ*, is so *sovereign* in all his Dispensations as to do whatsoever He himself pleases. You have no Right at all to prescribe to *him*. He may preach by the *Illiterate*, or by the *Literate*, just as he likes best himself. Therefore is no Man entitled, either to make any Exceptions against, or Justifications of, this Procedure of his, when he preaches by Means of the *Illiterate*. Take you Care, and see only that you bring your *own* Reason in Captivity to the Obedience of *Christ*, that the Holy Spirit may have Ground in you to work upon; and that, happily for you, it may issue in your bearing away the Crown of Bliss and Glory together with *Christ*; that you may live in everlasting Joy and Glory, and that ye may hear the Singing and harmonious Music of the holy Angels; and, together with the holy Angels, Patriarchs, Prophets, Apostles, and with the whole heavenly Host, may praise and laud *Christ*, together with the *Father*, and the *Holy Spirit*, in Glory and Bliss everlasting. This  
do



do I, from a Principle of great, fervent, and Christian Love and Charity, wish you all, O ye Men in the World, not excepting one single Person, and from the very Bottom of my Heart. Amen, and Amen!

## LXXX.

Now GLORY, GLORY, GLORY be to Thee,  
 Thou holy, undivided TRINITY!  
 With Tongues of Men, with Tongues of Angels too,  
 With Harps and Cymbals, we our Lauds pursue.—  
 Thro' twelve rich, pearly Gates the Way is trod,  
 The sacred Path unto the Throne of GOD.  
 Thro' them we now are going strait-ways all  
 Into GOD's heav'nly, splendid, joyous Hall:  
 Where quite encompass'd with the heav'nly Light,  
 And all the Lustre of GOD's Glory bright,  
 With ev'ry Saint, and Patriarchal Name,  
 We eat the Marriage-Supper of the LAMB.—  
 Ne'er will the Fare upon GOD's Table pall,  
 The Food serv'd up within this stately Hall:  
 The Fruits there eaten by the LAMB's dear WIFE,  
 Are Fruits, which grow upon the Tree of Life.  
 Here, in the loveliest Fellowship of GOD,  
 We drink Life's Waters from their Fountain-Head.  
 What Heart can wish, whate'er in Fact can be,  
 The utmost Summit of Felicity,  
 Will there be giv'n us,—to Eternity.

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This then shall be our Pleasure,  
 To praise our GOD for e'er;  
 Each other, without Measure  
 To love with Love sincere.

And to this, O help us soon, Thou holy, and most blessed Trinity, for the Honour and Glory of thy own most holy and blessed Name. Amen, Amen! So be it in Reality, Amen!

JOHN ENGELBRECHT,  
 of Brunswic,

A Servant of Jesus Christ, and of all  
 Men in the whole World.

POSTSCRIPT

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POSTSCRIPT to the CHRISTIAN  
READER.

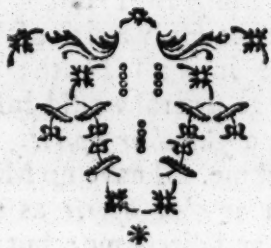
**F**URTHERMORE, I cannot forbear informing the Christian-Reader hereby, that after the alone-good and gracious God and Father, had called, and given me, poor *Babe*, and a Man, according to the Way of this World, *illiterate*, an *especial* Commission and Message (in a Way wonderful all over, it being without human Means, as hath been before described at large) which Commission was designed and calculated earnestly to dehort People, in this last Evening-Tide of the World, from their godless and fundamentally corrupted Spirit and Conversation, lest they should come into that Place of dreadful, unheard-of, grievous Anguish, Stench, and Torment of Hell, which I heard, smelt, and saw; but rather that they might, by Grace, after the lamentable and calamitous State of this Time, inherit and everlastingly enjoy, together with all the Angels and Saints of God, the inexpressible Joy and Felicity:—I say, that after all this, that *old* Serpent, the Dragon, and Satan, (as crafty now to this very Day as ever he was heretofore, when he first set up his wicked Trade with *Eve*, in Paradise; making her *dubious* about the Commandment of God, and thereby precipitating not *her* only, but *us all*, into Misery and Distress, not to be expressed) is hardy enough to shoot his murderous Shafts into People's Hearts; in Order to persuade and raise Scruples in them, whether then all the Stir and to-do I make has it's Rise from the Holy Spirit, and not, perhaps, from the Evil Spirit?—

Therefore,

Therefore, at the pressing Importunity of some good Hearts, who are Lovers of the Truth, have I not been able to defer publishing in Print the various subsequent TESTIMONIALS, (more of which I have still by me at *Brunswic*) that cautious and scrupulous Hearts may see and learn by Experience what pious and genuine Divines, which are the true God-taught People, do, after sufficient Examination of me by the Word of God, think and believe concerning the to-do I make, and the Pretensions I lay Claim to. To which, however, from the Impulse of the Holy Ghost, I have found myself under a Necessity of bringing forth and prefixing a *Preface* for Information to all Men.

Of Consequence, the Preface follows in the first Place; and, after that, the authentic and favourable *Testimonials*, followed by another short Postscript to them.

#### AUTHENTIC





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AUTHENTIC TESTIMONIALS,  
IN BEHALF OF THE PERSON OF  
JOHN ENGELBRECHT.  
A CHRISTIAN PREFACE,

In Reference to *two* Christian Testimonies, which a Christian Preacher, after having first examined me several Times, at the Instance of good Christian People, gave me; referring also to a concise Christian Testimony, which, besides that, a *credible* Witness, being a reputable Man and Citizen of *Brunswic*, still gave me, by Impulse of the Holy Spirit, and without any the least Desire, or Privy of my own.

**A**S this Preacher has given me a good TESTIMONY, respecting *Doctrine*, so has this Christian Man given me one too, in Reference to the *Wonders of God*, which he wrought upon me at *Brunswic*; namely, that every Thing is actually so in *Fact* as it hath been published by me in Print: With Respect to which, more People of *Brunswic* besides are able to testify, that it is all true; People, who have not only been for these seventeen Years past acquainted with me, but from my very Youth up; and they must be obliged to give me a Testimony of my having walked all along in Truth. Whereby then I am able to evince, that the Holy Spirit of Truth is my Guide, and also leadeth me into all Truth; and not the Devil, the Spirit of Lies, as several would insinuate, saying that I am possessed with a *familiar Spirit*. But this nobody is able to prove against me. I have no Manner of Acquaintance with any such *wicked Spirit* as this, who could be supposed to actuate and direct me; but with the *Holy Spirit* alone, unto whom I daily commend myself in Prayer.

But now, because good People have desired of me to exhibit these *Testimonials* in Print; therefore have I not been able to defer the Publication of these *three* Testi-  
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monials which I now have by me. Otherwise I have some more\* authentic and favourable Testimonies still by me at *Brunswic*, given me by Men of Learning, and by Preachers; with Intent to make out and to evince, that, with Respect to *Doctrine*, I am right and sound; as these Testimonials do also declare. Thus have I then authentic and good Testimonies, not only in Respect to *Purity of Doctrine*, but also in Reference to the *Wonders* which God hath wrought upon me; whereby I am now able to evince irrefragably, that I am of God, and not of the Devil; and that the Holy Ghost is my Guide and Director, and not the Devil.

Yet have I not got these Christian *Testimonials* printed for the Sake of my own Honour; for I desire no such Thing, and am an Enemy to it from my Heart; but I wished, and thought it also my Duty, to make these Testimonials public by Means of the Press, to the Honour and Glory of God; that Men may thereby see, that the Work which has been wrought upon me, is a Work of God, and no Work either of the *Devil* or of *Man*; no nor any Work of *Self-Conceit*, trumped up by myself, which many look upon it to be.

And, that the Call and Commission I give out to have received, is a divine Work of the Holy Ghost, I can incontrovertibly demonstrate from the Impossibility there is of the Devil's being able to work any Good in and by me. By the Operations and Effects we are to distinguish and discern what is diabolical, or what is divine. For the Devil worketh *Evil*, and can work *no Good*; whereas God worketh *Good*, and can work *no Evil*: And for me too, who am an illiterate Person, it is also impossible to be able to do any Good by Nature; because that, on Account of my *human Nature*, I am unable to conceive or

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entertain

\* More *Testimonies* concerning JOHN ENGELBRECHT's Person, see here, after the next *Postscript*; in the *Letter of another*, Part 1, Book ii. Piece 4. of his Works at large; in the *Preface* and in the *Epistle in Verse*, Piece 6; and particularly also in the *Preface* to his Writings, and in the *General Preface* prefixed to this (*German*) Edition of 1761. § 1.

N. B. This Edition contains 1198 Pages. The Tr. brought it with him from *Brunswic* in 1777. It was published at the Expence of Friends.

entertain one good Thought in spiritual and divine Things; much less then to do any good Work. Thus now it follows incontestably, that the Work with me is a divine one. For impossible it is, that the Devil should work any Thing that is good; so as, for Instance, to work and produce Faith, Love, Meekness, Humility, and all divine Virtues: For the Devil's Bottom and Principle being a bad one, he is unable to work or effect any Goodness, such as Faith in *Christ*, &c. which, however, the Whole of my Pretensions tend to. This worketh the Holy Ghost alone, and it is all a Work of the Holy Ghost, and no Devil's Work; it being quite impossible for the Devil to be able to compass and effect any Thing good, such as Faith in Christ; an hearty Affiance in God; that one should love and fear God above all Things that are in the World; and that one should be able to cleave to God alone, above all one's own Gifts; these being Virtues purely divine, which the Holy Ghost alone worketh in Men.

Now also, that I do actually live in the divine Virtues, I am not only assured of within my own Heart, by the Holy Ghost, in the Sight of God; but I am likewise able to give Proof of it *publicly*, in the Sight of the World, without incurring the Guilt and Censure of vaunting myself by so doing. But that, (according to the Angel *Raphael's* Exhortation in the Book of *Tobit*, Chap. xii. 7, which enjoins us "to keep close the Secrets of a King, as " something in itself good; but to *reveal* the Works of " God, as something honourable.")—I do publicly glory of this divine Work, in and by me, before the World, and do spread the Knowledge of it to the Praise and Glory of God; this Procedure of mine, which I am now by the Impulse of the Holy Ghost engaged in, is sure enough construed by many as a Piece of Spiritual and *Pharisaical* Pride; as if I did all this out of Pride and Ostentation; and by such a Construction as this, they mean to render me contemptible in the Sight of the World. Well then, I bear all this Contempt patiently; for now, God be praised! I am very well able to bear all this Contempt; because I live in the Love, Humility, and Meekness of Jesus Christ. " The Love of Jesus Christ endureth all " Things;" (1 Cor. xiii. 7.) and the Humility and Meekness



Meekness of Jesus Christ can bear all Contempt patiently: And because, God be praised! I live therein, therefore am I likewise able, God be praised! to endure all Contempt patiently, and by the Power and Ability the Holy Ghost giveth me, *do* bear all my Cross patiently; a Thing this, that is impossible unto a diabolical Pride, and also for any Power of Man. Seeing now this is actually the Case with me, the Consequence indisputably is, that those, who do not as yet desire to bear all Contempt patiently, and to bear all the Cross patiently, are still living in diabolical Pride, and in human Self-Sufficiency; but not yet in the Love, Meekness, and Humility of Jesus Christ, and in the Power and Sufficiency of the Holy Ghost.

But although, in the Love and Humility of *Christ*, and by the Sufficiency the *Holy Ghost* gives, I am able to endure all Contempt patiently, and to bear all my Cross patiently; yet will I not therefore cease to *reveal* and spread the Works of God abroad, for Fear of incurring Contempt by so doing; but rather will I comply with the Advice and Exhortation of *Raphael*, and also with that of *Jeremiab*, Chapt. ix. 23, 24. "Let not the wise Man glory in his Wisdom, neither let the mighty Man glory in his Might, let not the rich Man glory in his Riches; but let him that glorieth, glory in this, that he understandeth and knoweth the LORD." Thus neither do *I* glory in any Thing more than that I understand, and am actually acquainted with my Lord Christ in true and real Faith; and do also glory in the Works of *Christ* wrought in and through me. For God is my Glory with *his* divine Works, with *his* Wisdom, Power, and Strength, and not *my own* human Wisdom, Power and Strength, Holiness and Righteousness; which I have not only no Esteem for, but which I am an Enemy to from my very Heart; as also to all human Honour, Pride, and Haughtiness, as soon as ever any Thing comes into my Mind inclining me to desire it, and to have it shewn and put upon me; and to do Good with Design of having worldly Honour by so doing, which is the Devil's Work; whereas Humility is the Holy Ghost's Work. Therefore do I not so much as desire any Sort of worldly Honour:

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And,

And, seeing that I live in the Humility of Christ, therefore now is worldly Honour an Abomination in my Heart; whereas the Honour and Glory of *Jesus Christ* is the very Joy and Delight of my Heart. When therefore *Christ* is praised and magnified, that is my Joy. And though I am despised for revealing and spreading the Honour and Glory of *Jesus Christ*, and the Works of *Jesus Christ*, abroad in the World; yet do I suffer such Contempt and Disgrace as this with Patience. *Christ* is my Honour, Glory and Praise, my Holiness, Righteousness, Salvation, and Happiness. In *Him* I am righteous, holy, saved, and happy. For, by Grace, hath Christ made me holy, righteous, saved, and happy; for which may He be blessed, thanked, and praised to all Eternity! Amen. And this Confession do I make publicly before the World; not suffering myself to be obstructed and hindered in so doing by any Devil or Man, if the Holy Ghost moves and impels me to make such a Confession as this, to the Glory of God.

Whereas also many Men of Learning have further said, that on Account of my having reviled and vilified the *Priests* in public Print, I must needs be possessed with a *slandrous* Spirit, which bears the Sway in and actuates me; for these Reasons also have I got these authentic, good, Christian, and true Testimonials printed, that by *them* I may be able to indicate and evince, that I am not possessed with a wicked, malignant, and slanderous Spirit, that bears the Sway in and actuates me. Now, as *Christ* also says, John viii. 49. "I have not a Devil, but I honour my Father." So am I likewise able to say with Truth, I am not possessed with any malignant slanderous Spirit, or with a malignant slanderous *Devil*; but I honour my heavenly Father, and I am possessed with the *Holy Ghost*, who bears the Sway in, and actuates me; the very *Spirit* of the heavenly *Father*, and of his Son *Jesus Christ*.

But, seeing it hath been so often cast in my Teeth, that I have reviled and vilified the *Priests*, and especially the whole Body of Ministers at *Brunswic*, and that in public Print; and seeing I have never yet made any Reply to  
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this Objection ; therefore can I not forbear, but find myself under a Necessity of now making some little Reply, however, in this *Preface* to the TESTIMONIALS ; maintaining, that I am not justly chargeable with any diabolical Slanders, for having printed, that *many Priests* live wicked Lives ; and for therein mentioning the *Priests* at *Brunswic* in particular, as being several of them wicked Ones ; whereof they have given Proof enough by decrying the Work of God wrought upon me, in all their Pulpits, and proclaiming it to be a Work of the Devil ; together with such other wicked Things as they said to me besides at the Conference with me ; some Part of which I have been obliged, by the Impulse of the Holy Ghost, to specify and mention in public Print. Consequently, if one writes and speaks the *Truth*, it is by no Means Scandal and Calumny.

But now, that the *Priests* at *Brunswic* did, at the Beginning, seventeen Years since, acknowledge and confess the divine Pretensions I make to be really divine and good ; is a Thing so notorious, that no Man in *Brunswic* is able to deny it. And that the *Priests* did acknowledge and confess it to be divine and good, they demonstrated in *Fact*, by several of them having then bid me to go out among the People, and to tell them what was revealed to me : This they themselves put me upon. Certainly is it also clear, notorious, and perfectly Town-Talk, that Mr. *Joachim Jordan* brought many Persons of Eminence and Distinction to me into my own House ; who were to hear of this divine Work from my own Mouth ; neither is it too much, if I were to say, that he often came to me thus, four or five Times in a Day ; and sometimes by Night as well as by Day : Nay, he has been at Times for several Hours together with me, and heard the Pretensions I make in Presence of many People. This cannot be denied and contradicted, it being as notorious as it is true. Thus did he sufficiently evince in *Fact*, that the Pretensions I make in this Way, he thought to be *divine* : It is also manifest, that he shewed me many good Offices, having at Times sent me Victuals to my House to eat ; also, at other Times, he has invited me to eat with him at his own Table ; this is manifest : He has

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likewise



likewise at Times presented me with Money for the same Purpose. Certainly, by these Overt-Acts of his, *he*, together with the *other Priests*, who were at first against him in this Respect, has demonstrated, that he, in Conjunction with them, owned and acknowledged the Pretensions I make to be a Work of God, and thus a good one. Neither did *he* alone, for his own Person only, shew me much Good, but *other Priests* did the same besides, together with him: Nay, God knows, that Mr. *Eberhard Baring*, of St. *Catharine's*, told me, he would invite me to his Table one Day in every Week; the same which other Persons did besides. Certainly then he thereby sufficiently and incontestably proved, that my Pretensions are divine. Yea, and I have heard it with my own Ears, as well as many other Persons besides *me*, that he acknowledged it publicly from the Pulpit to be a Work of God; and further spoke *publicly* and much in Favour of me, at the same Time publicly exhorting the People to *Repentance*, and all of them to pay *due Attention* to the Call I laid Claim to, forasmuch as it was *all* good and of God.

Seeing now the *Priests* did thus sufficiently betray, and prove, that my Pretensions were divine and from God; the Consequence of Course was, that everybody, without Exception, was eagerly desirous of having me, and that People sent for me to their Houses much more than they had before done; flocking together into the Houses, that they might hear me. Now that all this is the Truth, is a Matter notorious and confessed at *Brunswic*. So then, by this whole Conduct of theirs, the *Priests* have sufficiently betrayed and proved, that they regarded the Call, to which I pretended, to be a valid and divine one; which Abundance of People in *Brunswic* are able to attest.

But that at length *almost all* the *Priests* in *Brunswic* from every Pulpit proclaimed my divine Pretensions to be diabolical and wicked, is also irrefragably true, and withal Town-Talk everywhere; which almost all the People in *Brunswic* are competent Witnesses of. Now I beseech every Man of common Sense to reflect with himself, and to declare, whether the *Priests* at *Brunswic* have not dreadfully

fully sinned against God by this Conduct of theirs; that is, by their having from the Pulpits publicly proclaimed the Work of God to be the Work of the Devil; and for their having thereby drawn many People into Sin, by their vilifying this *divine* Work and proclaiming it to be *diabolical*? I ask again, whether they have not dreadfully sinned against God, also against their Neighbour, and even against their *own* Souls? Whether it is not a dreadful and heinous Sin, to proclaim, against their own Consciences and better Knowledge, this divine Work to be a *diabolical* one? Seeing that having before proclaimed and acknowledged it to be divine; yet, without having sufficiently demonstrated it so to be, they again decry and proclaim the same as a Work of the Devil. For they have never yet *convicted* me of any Thing wicked and bad, either in *Doctrine*, or *Life*; and yet, for all that, they have, in every Pulpit, proclaimed and characterised me as an Emissary of the Devil, and my *Doctrine* as a *Doctrine* of the Devil. Oh! is not this dreadful, and a great Sin in them?

Now that I have in some Measure been obliged, by the Impulse of the Holy Spirit, to make mention of this in public Print, and that thereby the Holy Ghost does, thro' me, reprove them for their great Sin, in public Print; is certainly no Slander and Calumny, because it is pure Truth, and no Lies. Neither are *they* by *me* in this Way despised, reviled, and vilified, as they suppose; but the *Holy Ghost* reproves and reprehends them for their Sins; nor do *I* revile and vilify them by any Means.\*

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\* It is hardly possible not to call the IV and Vth Chapters of the *Acts* to Mind by this Occasion. *Truth*, the *living*, *seasonable* Truth from God ever was, and ever will be a "burdensome Stone" to those who are determined not to submit to and obey it.

How pitiable then is the Condition of poor Mankind in this Respect, and in Reference to the REPROOF FOR SIN, so *essentially necessary* for them! It comes to us, like Death, hardly at any Time, or in any Manner, with Acceptance. No Man chooses to be the *proper Object* of it, for Reasons he is able to alledge to the contrary, more or less. *When* are we to receive it, if (at some distant Time) deemed necessary?---Whilst we are in good Health and in high Spirits?---Ah, then we are too gay and too happy for the Reception of such an Intruder.---Is it to be reserved to some Time of Affliction, or to a sick and dying Bed?---Ah, the Doctor, and our own

This have I, upon good Grounds, been, through the Impulse of the Holy Ghost, forced to take this farther Notice of, that nobody might proclaim it to be reviling and vilifying, when the Holy Ghost reproves the Priests for their Sins; even as, in the *Preface* to the *second* Edition of the *first* Impression, the Truth is suggested and called to Mind afresh for the Sake of *several* Priests. By this are not the Priests calumniated and vilified, much less the Ministerial Office itself; for *that* is by no Means hereby derogated from; it remains in all it's Worth and Dignity, provided only the Priests themselves live in it as they should, according to God's Word; which many are found, and plainly perceived, to be sadly deficient in.

But that *many* Priests are so violently set against me in this divine Work, is altogether owing to their *own* Pride and Ambition. They suppose themselves to be brought into Contempt by it; just as the *Priests* at *Brunswic* also, upon this very Account, picked a Quarrel with me. For many People were astonished at what might be the Reason of the Priests being at Variance with me; seeing that, at first, they owned the Call I alledged to be a divine Work, and yet proclaimed it afterwards to be a diabolical one; notwithstanding

own near Relations will not (tho' we ourselves were so minded) allow it's Visits at such a Season: It might tend to sink our Spirits, and add Fuel to the Flame of our Disease.---And, even then, *Who* is to introduce and administer this Physic?---The learned Clergy?---Ah, they are *usually* a great deal too polite, tender, and good-humoured to be guilty of so much Ill-Manners as to make the Proposal.---Is the illiterate, God-taught, and God-moved *Layman* (as in the present Case) to do it?---Ah, it is none of his *Business*: He is an *Empiric*, a proud upstart *Entusiast*, a presumptuous ill-mannerly *Feol*, to attempt any Thing like this.---Poor *Dives*! Thou art then wholly shut out from the TRUTH, till thou *seelest* it too late. Luke xvi. 23.

Yea, and supposing any good and well-meaning Servant of Religion, in it's *ordinary* Course, (for *some* such there yet are, God be thanked) should venture to preach *searching Doctrine* publicly from the Pulpit; a Doctrine, really meant to touch the Hearts and to rouse the Consciences of his Hearers;---yet will they, rather than submit to the Truth, turn their Eyes upon the Preacher's own *private* Life, and *common, ordinary* Conversation, in Hopes of meeting with some *softening* Comment from thence: For here they will not fail to distinguish between the Man in his *Official*, and the same in his *private* Capacity; in the latter of which they look *most* for the *Reality* of his Intention. Now, being more ready to "rejoice in Iniquity than in the Truth," and to follow a good than a bad Ex-  
ample,



notwithstanding that no Man in the World was ever able to *convict* me of any Thing wicked, either in *Doctrine* or in *Life*. But, if one or another would fain know the very Reason, I will tell it them now in a few Words.

The Reason then is this, why the Priests are at Daggers-Drawing with me: It is, because some simple People said, *It is, after all, a strange and unaccountable Affair with this JOHN ENGELBRECHT: Never in all his Life has he learned the Word of GOD; and yet, for all that, he is able to speak of it with such Plainness, that we can often understand and retain it better from him, than when we hear it of the Priests from the Pulpit.* Which, by the Way, is not what I bid them say: And if at any Time I heard any Thing dropped like it, I told them not to talk in such a Stile as this: So that I myself have opposed the People in this Respect. But the Priests, having heard, that the simple People began to talk in this Way, took it into their Heads, that they should thereby come into Contempt. Upon which they sent me a Summons to appear before the *Colloquium*, or *Conference*; when they told me not to speak so much with the People out of the Word of GOD, nor to tell them any more what had been revealed to me by GOD; for that thereby the Office of the Public Ministry would come into Contempt.

ample, they will turn every Stone, to set, if possible, their Consciences at Rest, and to lull themselves asleep again in the bad, old, broad Way of Destruction, following a Multitude to do Evil. Here then they will invent, hope the worst, and exaggerate, the Reprover's own real Faults, in order to serve this present Purpose.

Thus then, in the ordinary Course of Religion among Men, *proper Objects* for REPROOF, *proper Time* and *Place*, and *proper Persons* for the Administration of it, will hardly be found. No Wonder then if the Praxis of true Repentance, and the very Existence of true Faith in Christ are so extremely rare, and everywhere at so total a Stand. But shall our dear Saviour thus lose the Travail of his Soul? Shall he have no Satisfaction in the Booties of his Passion? Certainly this cannot be: Therefore, if the ordinary Ministers of Religion hold their Peace, the sovereignly good and wise GOD will, by raising up an extraordinary Prophet, such as *John Engelbrecht*, &c. &c. make the very Stones cry out." Luke xix. 40. Nor will HE wait till Men, professing the Truth but in Fact interested against it, shall give him Leave so to do.

This important Hint will be still farther prosecuted and confirmed in another Way in the Extracts from Dr. Henry More, Dr. Garden, &c. at the End of the Translator's Prefatory Address.

tempt. Therefore they enjoined me to speak no farther with the People concerning *Revelations*, and about the *Word of God*: And, supposing any farther *Revelations* should be made unto me, I was to tell them to *them* only, and to nobody else; and then would *they*, by some good Opportunity, tell such Things again to the People. I should take up my own Trade again, and ply *that*: To this I was called, and not to Preaching. Upon their having said this and more to me, I gave them again for Answer, that I was obliged to obey God rather than Men; and to give that which is spiritual the Preference to that which is temporal. That the *Ministerial Office* would by no Means incur Contempt, because of my *revealing* and spreading abroad the Work of God; for so far was I from being *against*, that I was *for* them: Surely also what they delivered from the Pulpit, I might speak of again in private Houses; and now with a more especial Warrant too, seeing that I had a *particular Call* from God, which is confirmed and ratified with *Signs and Wonders*. But, having thus spoken so much about my *particular Call*, they had a great Deal of Strife with me upon that Head. Thus then the Introduction to our Variance, or the first Cause of our Contention, was this *Vocation* of mine. And then I told them of one and another Thing by this Occasion, as that they preferred their *own* Glory and Honour to the Glory and Honour of God; this all being no more than the natural Consequence of their Ambition, by which they sinned grievously against God; wherefore they ought to desist from and forsake such Sins, and to be humble; they ought to live in Humility, and not in Pride and High-Mindedness: Thus then, when I represented several Sins to them, wherein they lived; which having proved, I told them they ought to desist from them, and truly to repent;—upon having heard this from me, they became so violently angry and exasperated at me, that on the *Sunday* next after this Conference, they painted me as black as ever they could from the Pulpits, and proclaimed this Work of God in me to be a Work of the Devil. From that Time the Breach between us has been widening more and more continually.

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This then is the *very* Reason of their being thus at Daggers-Drawing with me; because, in this Respect, I neither could, nor would, be obedient to them; and because, by the Impulse of the Holy Ghost, I set their Sin before them, exhorting them, by the Impulse of the Holy Ghost, to true Repentance. This they neither could nor would brook, by any Means. Upon this Head they inveighed bitterly against me in all the Pulpits; meaning to render me thereby so odious to every Man, that nobody should listen to my Discourse any more: Yea, they warned everybody against me, as against an Emiffary of the Devil, and a false Prophet. People were to be upon their Guard against me, and to stand aloof from me as an *Heretic*; ay, not so much as to eat or to drink with me. Moreover, they proceeded so far also, as to refuse me the Participation of the holy Sacrament; turning me away from the Confessionary Chair; and telling me they would never admit me again to the holy Sacrament, till I had made a public *Recantation*, and publicly confessed, that the Whole of my pretended Call was from the Devil, and that he had trepanned and deceived me: That I should also make a public *Deprecation* before the whole Congregation; confessing that, as I had imposed upon them, they should be pleased to pardon and forgive it me. But as it was absolutely out of my Power to comply with any such Terms as these, it being against God, and against my own Conscience; therefore would they admit me no more to the holy Sacrament, as long as I refused to do it.

Thus then, for above fifteen Years to this Time, they have refused to admit me to the holy Sacrament. And so I have not been to the holy Supper of the Lord for above these fifteen Years; because the *Lutheran* Clergy refused to administer it to me, notwithstanding that I was born and bred up in the *Lutheran* Doctrine. Now I have often since then desired of them to administer it to me; but it has been *always* refused me, as well by those who are in Unity, as by those who are at Variance with me; which I must leave to God. For I am, in this Respect, free and exempt from all Blame. Let the *Priests*, who have refused it me, see how *they* will answer it. This is, however, a Consolation within my Heart, that it is not the  
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being deprived of the holy Supper of the Lord, that damneth; but the Contempt, that damneth. But I do not despise it; so far from it, that I should be glad to go to it, together with the *Lutherans*; among whom I have been born and bred, if they would but admit me to it.

Now, because it has been often refused me by *Men*, God the Lord did one Time order an *Angel* to administer it to me outwardly; which, to this very Day, has left a powerful Consolation behind it in my Heart, even though this happened to me several Years ago; whereby also my Faith is to this very Day mightily strengthened. May God henceforth, with his holy Spirit, by this Means, strengthen me, that daily in true Faith I may receive the real Body and Blood of Jesus Christ! Which is a true, heavenly Food of the Soul; as Dr. *Luther*, of blessed Memory, words the Thing in his fine Easter-Hymn,

“ Christ *himself* the Food will be,  
 “ He’ll feed our Souls, and only he;  
 “ Faith will live on Food no lower.”

No, nor teach any Thing *short* of this.

Thus is *Christ* a true, heavenly Food of the Soul, which I daily take in by Faith; although I do not at this Time receive, from the Hands of the Priests, that blessed Bread and Wine; which, as Paul says, 1 Cor. x. 16, is the *Communion* of the Body of Christ: “ The Bread, “ which we break, is it not the Communion of the Body “ of Christ? And the Cup of Blessing, which we bless, “ is it not the Communion of the Blood of Christ?” and what though the consecrated Bread and Wine be refused me by all men, so that of Course I am refused by Men, and debarred from the Supper of the Lord; yet for all that, the true Body and the true Blood of *Jesus Christ* are not refused me by *Christ* himself, but are every Day, in true Faith, administered to me by *Christ* himself spiritually. Thus do I, nevertheless, go every Day to the Lord’s Supper spiritually, although I cannot go to it along with Men corporally, and receive it with the Mouth of my Body too. Thus do I, nevertheless, keep the holy Supper of the Lord, together with *Christ*, daily in my Heart;

Heart; whereby then my Soul is daily refreshed, strengthened, satisfied, and preserved, unto everlasting Life. But if the *Priests* will not admit me to the Lord's Supper, I must, however, be satisfied. For I am well assured it is no Ways detrimental to me, in Point of my Salvation; because I do not despise it, but am deprived of it unwarrantably; which therefore has nothing damnable in it, in Respect of *me*.

Forasmuch then as I know that it is not detrimental to me, in Point of my Soul's Salvation, that they now refuse to admit me to it; therefore did I once determine with myself, not to desire it again of any Priest whatsoever; seeing that they had refused it me so often. But, after this Determination of mine, an Angel appeared to me, who ordered me expressly not to desist from soliciting for the Lord's Supper, at the Hands of the Priests at *Brunswic*; and that, till they should absolutely refuse it me; but they have not yet *absolutely* refused and denied it me: Which is the Reason why I do not yet desist from soliciting for the Lord's Supper from the Priests at *Brunswic*, until they have absolutely and peremptorily refused to give it me.

Indeed they do not any more now expect of me, and insist upon my making a *Recantation*; upon my confessing that my Pretensions to a Call from God is a Call of the Devil; and that, having been a Seducer of the People, I should make a *Deprecation* publicly before them; neither do they any longer obstruct my Going to the People, and speaking with them about the Word of God, as they have heretofore done. For having often brought me to an Audience before their *Conference*, and also before their *Consistory* (for that I have often been had up before them, and have made my Defence against the Accusations charged upon me for false Doctrine, is Town-Talk) they have at length understood me aright, and are forced to confess, that I am sound and orthodox, in Point of *Doctrine*. The sure Proof of which is clearly implied and deducible from this Circumstance, they suffer me to stay in the City; and do not, by Virtue of their City-Statutes, banish me the City for being a *Heretic*. For many People know, that the Lords and Priests of *Brunswic* have, by Virtue of the

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Statutes thereof, such a Power, whereby they are authorised not to suffer a *Heretic* to continue in the City; that is, a Person that teaches any Thing repugnant to the Word of God: So that, if I now taught any Thing repugnant to the Word of God, and they were able to convict me of it, they would have, many Years since, banished me the City, by Virtue of the Authority their Statutes invest them with. And with this they have often menaced me before now; ay, and I have expressly told them, as well in the *Consistory* as at the *Conference*, that if I actually was a *Heretic*, why then did they bear me in the City against the Statutes in that Case made and provided? In this Case, pursuant to the Rights and Privileges of the City, they ought to have banished me out of it for a *Heretic*. Nevertheless they have not done so; whereby then they give me *indirectly* a public Testimonial, that I am no *Heretic*; but am, as well in Point of *Doctrine*, as in Point of *Life* and *Conversation*, sound and unexceptionable.

Thus then, being convinced of the Truth of this, they do no more now expect of me and insist upon this; I mean, a Recantation and keeping Silence about the Word of God, as I have already intimated: But all they now expect and insist upon from me is, that I shall say I had read God's Word in the Bible, and heard it in public Sermons, and thus learned the Word of God by the *ordinary* Means of Grace. This Concession and Confession they now *insist* upon; and then I may talk with People as much as ever I will and can, about the Word of God; this they would not hinder: But they do insist upon my keeping Silence, and no more saying I learned the Word of God from God himself in Heaven, without the *ordinary* Means of Grace. And if then I would engage myself under a Promise of so doing, keeping Silence about it, and no more publicly confessing I had learned the Word of God without the Means, as by reading and hearing Sermons; then, and in that Case, and upon such a Compliance as this, they would re-admit me to the Lord's Supper.

These Proposals they have *expressly* made me: But the Answer I gave them was, No; it is out of my Power to  
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make you any such Concessions and Compliances ; it would be impossible ; for were I to do so, I should speak contrary to Truth, and should have a bad Conscience, and a God full of Displeasure at me. In which Case, the Lord's Supper would be of no Manner of Service to me, though they were to admit me to it. I choose therefore to abide by the Truth, and to retain a good Conscience, and a God, who has a Complacency in me, rather than to receive the Sacrament from Men, to have Men's Favour and Affection, but God, at the same Time, displeased with me. For the *Friendship* of all Mankind, and the *Sacrament* itself, would be of no Manner of Use and Service to me, if God should be displeased with me. But seeing I have God now gracious towards, and satisfied with me, the Enmity of all Mankind does me no Hurt, if it be directed against me only because I abide by the Truth. For seeing I have a Friend in my God, I have enough, even though all Men were my Enemies. So then I choose to abide by the *Truth*, and to make a *Confession* of it, and will venture all upon the Consequences of so doing. If then I confess, that God has taught me his Word without the *ordinary* Means, in Heaven ; I abide then by the Truth ; whereas, if I confess, that I have learned it in the Use of Means, as by Reading and frequenting Sermons, I then lie against my own Conscience. For I know, that I have not learned the Word of God out of the Bible, and by Hearing Sermons ; but God has, in one Moment, taught it me in Heaven.

But what though God has thus taught me his own Word without the *ordinary* Means of Grace, do I for that Reason *despise* Reading and Hearing Sermons ? No such Thing : so far from it, that I exhort the People to attend to *both* ; I tell them, that it is their Duty to improve all the Means of Grace, to read diligently in the *Bible*, and carefully to " search the Scriptures, which testify of " Christ ;" *Christ* himself having commanded us to do this with Assiduity, John v. 39. I also exhort the People diligently to frequent the Hearing God's Word, to lay it to Heart, and to square their Lives according to it ; so as not to be " *Hearers* of the Word of God only, but " to be *Doers* likewise," Jam. i. 22. and thus not " to

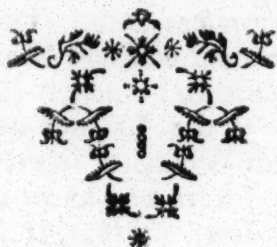
“ build their House upon the Sand, but upon the Rock,” (Matt. vii. 24. Luke vi. 47--49.) Thus have I, by this Occasion, written a little concerning the *Cause* why the *Priests* have been at Variance and Daggers-Drawing with me; and what their Reason is for not admitting me to the Lord's Supper.

Hence may every one easily see, discern, and understand, that the Priests at *Brunswic* are outrageously unjust in their Conduct towards me; which I pray God to forgive them, as soon as they are sorry for it. As for my Part, I do not want to nettle, revile, and despise them; whereof God and my own Conscience are Witnesses, and all the pious Christians in the World cannot but attest the same on my Behalf. Thus am I clear and innocent in the Sight of God, and in my own Conscience, and before the whole World of good and worthy Men, that I do not calumniate and vilify the *Ministerial Office* at *Brunswic*; neither do I despise any one Man in the World. And, as to my being obliged to undergo such an evil Report, and to suffer, as if I did it; all this I now suffer innocently, and patiently. May God strengthen me henceforth with his holy Spirit, that I may undergo and suffer every evil Report *patiently*; if, in Behalf of the Truth, I must needs be farther despised and calumniated!

If *my Person only* were despised and calumniated, I should not only suffer it *patiently*, but I do actually suffer it often with *Joy*; nay, I am also exceeding glad at my being so innocently despised on Account of the Truth, “ rejoicing at my being accounted worthy to suffer for the “ Sake of *Christ* and his *Truth*; and that I do not suffer “ as an Evil-Doer, but for doing that which is right and “ good, (Acts v. 41. 1 Pet. iv. 15, 16.) Thus does my Heart often exult with Joy, when my *own Person* is innocently despised. But when the *Work of God* is reviled and calumniated, also decried and proclaimed to be a Work of the Devil; it often grieves me prodigiously in my Heart to be forced to hear it. Moreover, this does withal grieve me at Heart, that *Christians* are such *wicked People*; who, tho' confessing *Christ* with their Lips, and adopting his Name outwardly, do yet, after all, revile the

the Works of *Christ*, ascribing them to the Devil. Indeed it makes me sorry at Heart, and to the last Degree, that *many* Christians are such abandoned, wicked People. But may GOD be also pleased, by his own Holy Spirit, to console me under this great Sorrow, that even all these Sorrows I may suffer patiently ! This may he be pleased to do, for his own holy Love and Mercy's Sake ! Amen.

HEREUPON





HEREUPON NOW FOLLOW THE  
TESTIMONIES THEMSELVES,

As they run Word for Word.

I.

The *first* authentic and good TESTIMONY.

(To the Praise and Glory of God only.)

Esteemed, well-respected, and courteous Friend,

**Y**OURS, by JOHN ENGELBRECHT, I received duly, and have perused with Joy. For by it I have been let into a Knowledge of God's marvellous Dispensation and Leading in the present Case. Truly, "out of the "Mouths of Babes and Sucklings he ordaineth Strength, "and perfecteth Praise for himself," (Psal. viii. 2. Matt. xxi. 16.) Seeing "the Wisdom of the World never "knows God in his Wisdom;" therefore doth Foolishness and Simplicity discern and know it, with Praise and Thanksgiving, (1 Cor. i. 21, 25.) Further, with Respect to the Man you have sent me, I have conversed with him to the very Bottom; and, after having closely and carefully examined him, am perfectly convinced and satisfied, that without all Doubt he is moved and led by a good Spirit, and by God himself.

For (1.) he sees and owns, that the whole World lieth in Wickedness, and is overspread with Darknes. He reproves Hypocrisy and mimic false Sanctity; insisting upon the internal Man, and that what the Mouth and Gestures express, should have it's true correspondent Ground of Reality in the Heart; seeing that *true* Christianity doth not consist in *Words* and *external Ceremonies* only, but is a Matter in the Spirit, and of Power, and of practical and living Faith.

(2.) And,

(2.) And, tho' he *himself* professes to have VISIONS, or extraordinary Openings; yet does he not set them up and lead to *them*, as to a Standard-Rule for *others* to go by; but to the *Word of God*; by which he opens and explains them; consequently, he admits God's *Word* to be the *Rule of Faith*.

(3.) He exhorts, with a zealous Spirit, to a true and unfeigned Heart's Repentance, unto Sorrow of Spirit; and will have it, that God ought to be worshipped in Spirit and in Truth, without any mercenary Regard to Reward.

(4.) He, according to Scripture, grounds Salvation purely upon Faith; inseparably uniting Faith and Love, or Godliness. For *that* (says he) is the *genuine and true Faith, which worketh by Love*; Faith being not without Love, nor Love without Faith; nay, Love being an infallible Testimony of the Existence of Faith.

(5.) He doth not arrogate and assume any Good to *himself*; but he ascribes *all* Goodness, and *all* Glory to God; esteeming himself to be mean, and unworthy of all the Gifts of God; and so abiding in Poverty of Spirit.

(6.) He makes Use of fine Similitudes and Representations; which he explains by the Word of God, expounding that which is supernatural and spiritual, by that which is natural and corporeal. And thus doth blessed *John Arndt* express himself. "That's a good Christian" (says he) who discerns and traces that which is *spiritual* "in that which is *corporeal*, and that which is *supernatural* in that which is *natural*."

(7.) He has also a fine Understanding of the holy Scripture, speaking excellently well of *Christ's* Person, Office, and Spirit; of the spiritual Conflict and Combat; of the Mortification of the Old Man; and of the Practice, or Exercise of Godliness, &c.

(8.) With great Zeal and Fervency he longs for, and endeavours after, the Salvation of Mankind, laying  
Christ

Christ for the Foundation of Life. Much doth he say of, and much doth he glory in, the great Love of GOD in *Christ*, and the lively Sense he has of it within his own Heart.

(9.) This, and a great Deal more besides, I have understood from him with Admiration. From all which I cannot but conclude he is of GOD; and that GOD doth, not only in an *ordinary*, but also in an EXTRAORDINARY Way, according to his own good Pleasure, whether by *Lay-Men*, or by *Scholars*, call and allure the carnally-secure World to Repentance and Conversion: Although this divine Procedure be little noticed, and even mocked and ridiculed. Which this Man confirms, by acquainting me with the Mockery, the Derision, and the wanton Outrage he has undergone.

Furthermore, with Respect to my Book, entitled, the CLARION; which I published with an Intent to found an Alarm, and to awaken the World, I observe that it is misconstrued by a great many People; as you, without Doubt, know it to have been misconstrued by a great many People, as if I talked of some *new Doctrine*; a Thing that never yet came into my Mind: But I only testify, that the *Light*, which we at present enjoy, will become *greater and more glorious*; and especially, that what blessed *John Arndt* has begun will increase in Glory. Seeing that, according to the Prophecy of *Daniel*, Chapt. xii. 10. "Many shall be purified, and made white, and tried." Although this the Wicked do not regard, but the Wise and those of Understanding do: I can therefore expect no otherwise, but that I must incur Slander, &c. Yet this is the World's invariable Way of Procedure; with it must Truth be Lies, Heresy, and Error; Light must be Darkness; for, just as a Man's Eye happens to be disposed, so he judges; for how should Flesh form a right Judgment of Spirit? Therefore must I refer all to GOD, who knoweth the Hearts. Nevertheless, it has the Appearance as if, GOD be praised! more still would be *purified and made white*; and that there would be more Lovers of the Divine Light, in the common *Lay-Order*, than in and amongst the *Clergy*, as it was in *Christ's*

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*Christ's* Time. He that *will* not see, has himself to thank if he abideth in Darknes. But of *you* I beg, as being a spiritual and pious Man, to pray assiduously for me, that God would be pleased to give me a cheerful Spirit; and that God would be pleased to protect and preserve me from my Persecutors and Slanderers. With Wishes for a long Continuance of your Health, I bid you now adieu.

PAUL EGARD, at *Norddorf*,  
in *Holsatia*,  
Being the Minister there.

Dated in the Year 1624.

## II.

The *second* authentic and good TESTIMONY,  
Which the *same Priest* gave me, by the Impulse of the  
Holy Spirit.

WITH Respect to the Bearer of this Letter, JOHN ENGELBRECHT, I have now conversed several Times with him; and have found, as far as I am able to discern, that there is no *Deceit* or *Guile* in him; but that he is moved and led by the *good* Spirit of God, endeavouring to propagate genuine Christianity, and the Edification of many Hearts in *Christ*. But as to the World's not being able to brook and endure him, it is no Wonder: For it not only rejects, and anathematizes *him* as a *Heretic*, but all other holy Teachers besides. May God strengthen and preserve him by his own good Spirit!

But, as a Testimony of my Love to you in Christ, I send you, Sir, a small Tract concerning TRUE LOVE. And I attend it with my friendly Request, that, if so be the Piece be not disagreeable to you, you would please, Sir, out of Love, to bring it to Light, through the Press; that it may be a salutary Means of re-awakening and re-enlivening that Love, which is now waxed cold, in several Hearts; and then occasionally to transmit some few Copies of it to *Daniel Perze's*, at *Zell*. Certainly *your* Clerical  
and

and Ecclesiastical Gentlemen will have as little Inclination as Power to set themselves against it; unless they are devoid of Love, which I am far from hoping. And I hereby commend you, Sir, to Almighty God's Protection.

PAUL EGARD, at *Norddorf*,  
in *Holfatia*,

Dated in the Year 1625.

Minister there.

### III.

The *third* authentic and good TESTIMONY  
Of a worthy good Man at *Brunswic*, which he wrote to  
a Correspondent at *Hamburg*.

With the Wish for a happy new Year to you, my particularly worthy Friend, Mr. *John De Kehrberg*,

**I** TRANSMIT you a Letter inclosed, directed for your Guest JOHN ENGELBRECHT, of *Brunswic*; hoping, that if he should be already gone away, you will send it after him. In so doing you will oblige him. By this Occasion, I must now inform you, that, having been for towards *seventeen Years* acquainted with this poor Mechanic, and having had abundant and sufficient Opportunities for examining into God's Leading and wise Dispensations towards him in many Respects; I am able to give him this Testimony, that in the Course of so many Years Acquaintance with him, I never yet found him in *any Untruth*; which is indeed the Reason why I cannot give him up, or recede from him. May God further preserve him in his Word, and in Soundness of Doctrine, that with joyous Confidence he may overcome, and obtain the Victory!

Commending you, Sir, together with yours, unto the Protection of the Most High,

I am, &c.

ANDREW KRAMM, Bookseller.

Done at *Brunswic*, the last  
of *November*, 1639.

IV. Now

## IV.

Now further follows what that Man of God, *Luther*, of blessed Memory, thought of *simple, God-taught* Persons. Which occurs in the Preface to that little Golden Tract, entitled, *German Theology*; wherein he thus writes:

**I**F we have an Eye to discern the Wonders of God, it is apparent, that your fine, plausible, and pompous Preachers are at no Time the Persons chosen for *his* Word; but as it stands written, Psal. viii. 2. *Ex ore infantium, &c.* "Out of the Mouths of Infants and Sucklings hast thou (best of all) declared thy Praise." Again, Wisd. x. 21. "The Wisdom of God maketh the Mouth of the Dumb, and the Tongues of them that cannot speak, the most eloquent of all." Again, he reprimandeth your high-flown, self-conceited Gentry, who stumble and take Offence at these simple ones, thus, *Consilium inopis, &c.* Psal. xiv. 6. "Ye have shamed the good Counsel and Doctrine of the Poor, on Account of it's having been communicated to you by the Means of poor despicable Persons, &c."

[N. B. What follows, (though not in the *German* Edition from which this is translated) may yet, with great Propriety, be inserted, by Way of Testimony, in this Place.

ANTHOINETTE BOURIGNON looked upon *Thaulerus*, *Thomas á Kempis*, JOHN ENGELBRECHT, and *Jacob Behmen*, as Men enlightened, and inspired by the Holy Ghost.—See the Continuation of her Life, Chapt. xxxij. Page 557, *French* Edition.

GODFREY ARNOLD has also, in his *Lives of the Saints*, published an Extract from his Writings, presenting his History, Life, and Conversation, as an *Example* tending to Christian Edification; the same which has been also done by J. H. REITZ, in his HISTORY of the REGENERATE.

PETER



PETER POIRET, in his *Myſtic Library*, has theſe Words concerning JOHN ENGELBRECHT :

Great as the Learning and Accompliſhments of the preceding Author (*Benedict De Canfield*) were, equally ſo was JOHN ENGELBRECHT's untutored Ignorance of every Sort of Literature ; for he confeſſes himſelf to have been hardly able to read and write. His *Character* is that of a frank and ingenuous Plainneſs, and of a pure and infantile Simplicity, no Ways depraved by the *ſerpentine Windings* and Turnings of Nature, or of any human Tricks and Artifices ; quite unſpoilt by any Alloys of Science, or worldly Wiſdom. His Simplicity was however not devoid of Wiſdom, but divine, mighty, ſolid, and ſubſtantial ; by which he catches, lays open, and is too much for, Counterfeit-Divines, and the falſely-Spiritual, together with the wiſe Ones of this World, and has non-pluſed them in the Craftineſs of their own painted Wiſdom and ſophiſtical Divinity : And he has baffled, routed, and demolished all their Wranglings and Controverſies, completely pacifying the Mind, and the deepeſt Bottom of the Heart in Reſpect to the *Differences* about Religion. For he diſcovers the *eſſential* Part of genuine Chriſtianity to be perfectly perſpicuous, abſolutely eaſy, and of ſuch a Nature, that there is not a Perſon, even of the moſt ſimple Sort, but he may give a *Specimen* of it in the Practice of his own common Life.

The PRINCIPLE he ſets out upon is this, that we are to avoid all *known* Sins ; as everybody may do by Help of that *Measure* of Grace, which the Lord, in great Mercy, ſufficiently imparts to every one for that very End : And that thus, by yielding ourſelves up to the Operation of GOD within our ownſelves, we may internally adore the ſupreme Being in ſuch a Manner, that by his Spirit, he may be able to produce in our Hearts that *Faith*, which worketh by *Love*, and every Kind of Goodneſs and Virtue.

Verily, he is a *true Divine* for ſimple Souls. But, beſides the moſt wiſe and powerful *infantile* Simplicity, which is his Element ; the *Manner*, whereby his Illuminations were communicated to him, and whereby he was called to  
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spread them everywhere abroad, does also bespeak a *peculiar* and indisputably EXTRAORDINARY Character: Namely, this was effected both by his Death, and Rapture before Hell, and by his Translation into Heaven; from whence God sent him back again to the Earth: Moreover, by a continued Series and Succession of *Visions*, and *Instructions* by *Angels*, and by *Jesus Christ* himself; also by divine Extasies and Raptures; during which, not a few of the admirable Things of God, respecting this and the other Life, the present and the future World, were disclosed and unfolded to him: Insomuch that he may be well esteemed to have been the *only-one* in his own Way; unless *Hermas*, and some other holy Women, who shall be mentioned under the following Head, were in some Measure like him; yea, also Partakers of the same Character in Respect to *Revelations* and divine *Visions*.—It is a Pity, that a *good many* of the Writings of this divine Man have been lost by Negligence.—It were much to be wished, that the Works of this divine Man might come out in various Languages; for few there are now in the World, who, like him, deserve to be called the MOUTH OF THE LORD.—See No. VIII. of the Book above cited.]

See also Page 14th of this Book, in the Note.

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## A SHORT POSTSCRIPT,

Addressed to the Christian Reader; which, for certain solid Reasons, I must still superadd and subjoin to the *Testimonials*.

WHY I have got these Testimonials and Evidences printed, my dear Friends in Christ! I have mentioned already in the *Preface*; that it has not been done on my *own* Account, but for the Sake of such Persons, as are unwilling to believe the Call of God, to which I pretend, is a good and valid one before *him*. Thus then, at the Instance of good People, I got them printed. As to my own Person, I have no Need of any Man's Testimony; because, for my own Person, I carry Testimony

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sufficient

sufficient about with me from the Holy Ghost in my own Heart, that I am of God. Therefore I have no Need to print any Thing on my own Account. Neither do I get any Thing printed for the Sake of worldly Honour; for I desire no worldly Honour, it being an Abomination to me in my Heart. If only I am honoured by God, and by all the *Saints*, and *Elect* in Heaven, to me that is a greater Honour, than to be known and celebrated in the World.

Many Persons imagine, that I esteem it a great Honour, and pride myself upon it in my Heart, that my Name is known far and near in the World, by Means of that which has been printed; and that I am also known among several People of Distinction; but *this* I regard as nothing, nor do I rejoice in my Heart on that Account. But the Joy in my Heart is this, that my Name is written in Heaven, and known there; and that I am known of God in Heaven, and of *all* the *Elect*. This is to me a greater Joy in my Heart than all worldly Glory and Joy whatsoever. For seeing my Heart is no more worldly, and is no longer attached to the World, but to God, and thus is divine; therefore do I not care a Pin for worldly Honour. Because I have now God in my Heart, I have ALL, and enough.

Furthermore, I write the present *Postscript* for these Reasons. Because now, many good and favourable Testimonials are given me, of my being good, pious, sound in Doctrine and unblameable in Life, walking in the Truth without any Deceit and Guile; whereof I have glorious Testimonies, so that nothing bad can be proved against me, and justly laid to my Charge; by which Means People are convinced, that I am led and directed by a good Spirit, and am from God;—therefore do several good-natured People suppose, seeing that I am possessed of such a good Spirit to rule and guide me; it may of Course be easy for me to form to myself such *imaginary* Visions and angelical Appearances; being minded in such a Manner as this, to ascribe the Whole to me, as if, by the Power of my own *good imaginative* Faculty, I were able to form such Visions for myself.

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Now then, if People think and talk *thus*, GOD the Lord is robbed of his Glory, and it is ascribed to *me*; whereas, after all, no Glory belongs to *me*, but to GOD alone belongeth all the Glory. Now, supposing Men talk in this Way, insinuating that what I give out is only a good Imagination, or Conceit of my own; it has such an Effect with many People, as to make this divine Work to be very little esteemed. Thus then, making a Puff at it, they set themselves above all the good Things I speak of; they do not reform their Lives in Consequence of it, but let it go in at one Ear and out at the other. They hear it just as they do some News-Paper-Intelligence of the Day; but make no Alteration of their wicked Lives in Consequence of it, so as to set in good Earnest about a Reformation.\* Whereas, if it be believed, that the Call I pretend to is *actually* a Call from GOD, and that the Thing is no otherwise, in Fact and very Deed, but as I say, and have printed it; then People pay it more Regard; it also finds an easier Entrance into their Hearts, as was the Case seventeen Years ago at *Brunswic*, and they reform their Lives in Consequence of it. Thus then is the Glory of GOD spread abroad thereby, if People firmly believe it to be a divine Work with me. Whereas, on the other Hand, where People have persuaded themselves, that it is *my* Work and *my own* Imagination, the Glory of GOD is obstructed by such a Persuasion; for as much as People do then still persevere in their Sins and Wickedness, and make farther Progress and Proficiency in them continually.

Thus then, that the Good may no more be thereby obstructed, and People may now no more go on in their Sins, but that the Glory of GOD may be spread abroad, and People converted;—for these Reasons have I, under the Holy Ghost's Impulse, been farther obliged to write this *Postscript* to that which went before: Wherein I am obliged to make Mention, that every one must be aware of such wicked Speeches, under which the Devil plays his

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Game;

\* The Translator has been long convinced by Experience, that the Power of Sin and Satan is every where so strong in the Heart of Man, that no Authority less than that of the *immediate* divine WORD is able to cope with it. See John xv. 5.

Game; nor any more ascribe this divine Work to *my Imagination*, but acknowledge it to be a *marvellous divine Work* with me; as it in very Deed and Truth is; and that every Thing is *exactly* so, and no otherwise, as I give it out to be.

If I put the Question to such People, Whether the Call I alledge and claim be a *good* or a *bad* one; they are then forced to confess, that it is a *good* one. Then if I further ask, From whom, pray, does *this Good* come? They are then forced to confess, *from God*. Well then, if it comes from God, certainly it cannot come from *me*; because there is by Nature no good Thing in me. Thus then is the Good a divine Work with me, a Work the Holy Ghost effects, and it is no Man's Work. For "every good Gift, and every perfect Gift, is from above, "and cometh down from the Father of Lights," Jam. i. 17. Thus then must no Man ascribe this Good to me, but to God only; if he has a Mind to abide by the holy Scripture. And although he may not be able to comprehend with his Reason in what *Manner* I may come to such a Claim and Call as this; yet ought he to believe it simply, forasmuch as it is *good*: And he must reflect with himself, that "with God nothing is impossible:" He can and may do all Things, both in Heaven and upon Earth; even though it be against and beyond every Man's Reason and Understanding.

We also meet with several People, who entertain another such wicked Sentiment; and it is this: Being obliged to confess, that the Call I lay Claim to is a good one, and from God;—yet for all that, they say, that I ought to hold my Tongue, and not make such a Talking about it as I have done. But to such as speak in this Manner, I briefly give this Answer, that they are against God, and would like to make me commit Sin; they would like to have me "bury my Talent, and not trade "with it," as *Christ* teaches, that we ought to trade with it, (Matt. xxv. 15--30.) Now those, that tell me so, do also sin dreadfully against God; which every one should take Care not to do; neither to oppose me any more in the Work of God. Neither let him any more ascribe

ascribe this Work of GOD to a *good* human Imagination in me, whereby he does great Damage to the Kingdom of GOD; but rather let him ascribe it to a wonderful divine Dispensation, or Management, as it also in Truth is; whereby it may be in his Power to further the Kingdom of GOD, that it may ever more and more spread itself abroad in the World.

This short *Postscript* I have been obliged to super-add, by the Holy Ghost's Impulse, for good Reasons, lest any one might obstruct the Course of this divine Work: And him who shall do it hereafter GOD will not suffer to pass off with Impunity. Especially let such (they being ungodly People) beware of Sins, who declare expressly, against the clear and evident Truth, that I eat in a *clandestine* Manner at a Time when GOD supports me *supernaturally*; or, who give it out, that I am kept alive by Virtue of some particular Herbs, which I am supposed to have concealed about me in my Garments; or that I have a *familiar Spirit*; none of which, however, they are able to convict me of. For they are all of them dreadful *Lies*, and a great *Sin*, seeing that to all Eternity they never will be able to make Proof of their Assertions: But by which they, however, evince, that the Devil bears the Sway in them, who first forges, and then insinuates such Lies into their Minds, and with which he tempts them; which, were they genuine Christians, they would set themselves against. But by their following the Devil in such dreadful Lies of his, they do also further betray and evince, that they still have ungodly Hearts. And let such then as have lived in them hitherto, smite upon their Breasts, and pray to GOD for the Pardon of their Sins, and truly repent of them. Let them cease their Lying and Slandering, seeing they have not yet been able to *convict* me of the Evil they have said of me; neither let them speak Evil of me again, until they have convicted me of it.

Especially do I now, by the Impulse of the Holy Ghost, exhort *him* unto Repentance, who within these few Days still further and cruelly belied me; having said, that he *saw* me eating in the Streets, during the Season of GOD's now for the second Time preserving me *supernaturally*.



Now, in that he said this and lied, by the Instigation of the Devil, and thereby grieved several Hearts likewise, and slandered the Work of God; he has, by so doing, sinned dreadfully against God, and also against such Persons as he therewith aggrieved. But God is my Witness, that now again, within the Space of fifteen Days and Nights, I have eaten nothing; neither during that whole Time have drank any Thing, either Beer or Wine; excepting Water now and then; which within my Mouth was changed into a deliciously sweet Wine, in Order to intimate the Consolation designed for the Afflicted, who are still obliged to drink the Water of Tribulation: As emblematically setting forth to them, that the Water of *their* Tribulation shall soon be converted, for *them* too, into a delicious Wine of Joy. Now for these Reasons has the Water been for me also turned into a fine luscious Wine, that I might tell it to the Pious, to the Afflicted, and to the Disquieted, for their Comfort. And as I can get at this Water without Money, so may Men have the heavenly Water of Life without Money likewise: Unto which they ought to turn themselves, and buy it without Money.

But now, seeing this *wicked Wretch* (for as long as he persists in his Sins, and has no Remorse and Sorrow for them before God in his Heart, and so does not truly repent, a *wicked Wretch* he is; whereas if he repents, he becomes good and pious)—seeing (I say) *he*, by the Devil's Instigation, said, that during this Interval, about four or five Days since, I had eaten, although God the Lord has now kept me supernaturally for these fifteen Days;—therefore did I pray to God that he, through his Holy Spirit, would be pleased to comfort me under the great Anguish I felt, on Account of being forced to hear him, speaking *that*, which was against the clear and plain Truth, and whereby his own holy and divine Work is slandered and reproached; and that he would graciously be pleased to forgive that Man, (and all who say the same, slandering and reproaching the Work of God) their great Sin, and not punish them for it eternally. And if so be they do not repent, that he would be pleased to punish them for it here temporally, so as to bring them to the Knowledge and Con-

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feſſion of their Sins; that, truly repenting of them, they might not come into everlaſting Punishment, which I would not wiſh any Man in the World.

And having ſo prayed, alledging a great Deal more beſides, and ſpeaking thus with God in my Heart, an Angel of the Lord appeared again to me, and talked a great Deal with me. Thus alſo he ſaid, among other Things; that, in Order to ſtop the Mouths of ungodly Liars, he enjoined me to tell the Lords, or Gentlemen of the Regency, that now I ſhould feel no Hunger any more until the firſt Sunday in *Lent*, when that Goſpel is preached upon, Matt. iv. 1, &c. where Chriſt having “faſted forty “Days and Nights, was afterwards an hungred;” ſo ſhould I alſo then firſt feel Hunger again, for *ſpecial* Reaſons. And that therefore the Gentlemen of the Regency ſhould, if they pleaſed, order me to be cloſely confined upon it, that the Ungodly may be no longer able to ſay, that I ate ſomething *clandeſtinely*, when I was walking at large. So I told this to the Gentlemen, to the Prieſts, as well as to the temporal Magiſtrates, deſiring them to lock me up cloſely, as ſoon as ever they pleaſed; for from hence there are now eighteen Days to come before the Time is elapſed; having, however, paſſed fifteen Days before entirely without Food. Now the Angel did indeed ſay a great Deal more to me beſides this; but here is no Place for Writing any further concerning it upon this Occaſion. *This*, by the Impulſe of the Holy Spirit, I was enjoined once again to bring by a few Words into Remembrance; and to let it appear publicly in Print, for ſpecial Reaſons. And herewith will I then conclude in the Name of Jeſus, for this Time. Let every one beware of Sins, and of the Punishment of God conſequent upon them, to the very utmoſt of his Power. And hereby I will now commend all Men to the Grace of God.

Printed in the Year after the ſalutary  
and gracious Birth of our Lord  
and Saviour *Jeſus Chriſt*, 1640.

Whereas,

Whereas, among the Pieces collected together with a View to this Impression, [of 1761, in the *German*] we meet with a farther Testimony of *Paul Egard's*, copied out in JOHN ENGELBRECHT's own Hand-Writing; it will be no Ways wrong or improper to subjoin it in this Place, together with the Title he, (J. E.) affixed to it. It is without Doubt the identical Testimonial mentioned by *Ph. J. Rebtmeyer*, in his *Ecclesiastical History of Brunswic*, as one that had never yet seen the Light. Part IV. Chapt. VI. Page 474.

### A very singular CHRISTIAN TESTIMONY,

Which a Christian Priest gave JOHN ENGELBRECHT by the Impulse of the Holy Ghost.

In the Name of *Jesus Christ*, Blessing and Prosperity, Amen!

Honest and well-beloved Friend, and dear Brother in *Christ*,

**B**Y your Letter I see and own, not only your Love towards *me* in *Christ*; but also the Delight you have, and the Diligence you apply in Propagating and Communicating the Truth of God by Writing. For you, being yourself illuminated with the divine Light, do seek to illuminate others also with the same Light, with which you are illuminated; leading them to that good Thing, which you have known and experienced to be the best and most noble in yourself. True Love delights in it's own Emanations, and seeks, without Cessation, it's Neighbour's Benefit. May it please God to preserve you unto the Glory of his Name, and to sanctify and strengthen you in his Truth; so that your Spring may not only not dry up, but ever flow forth more and more plenteously! May God, the God of Truth, be pleased to awaken up many more *Lovers of Truth*, and meet with the Enemies thereof, that Praise and Glory may be given unto him! Now although I, through the Grace of God, and according to the Measure I have received; have done my Endeavour to propagate and further the Kingdom of *Christ* hitherto, without seeking any Interest and Honour of my own thereby, as my Conscience bears me Witness; yet am I, notwithstanding, forced to have

another



another Appearance and Report with the World, and to be calumniated and vilified. But thus are we, with a cheerful Spirit, to make our Way through “ good Report, and evil Report, as Deceivers, and yet true,” (2 Cor. vi. 8.) as the Children of *Belial*, and yet the Children of God; as *Blasphemers* of God, and yet *Lovers* of God. What Hurt can an evil Tongue do us, if the Grace of God abides with us, and is our daily Preservation? What Detriment can Slander and Reproach do us, if we have a good Conscience, and aim at nothing more than the Glory of God, in Purity and Sincerity? *Osiander*, moved by Self-Love, wanted to do Mischief; but he has been forced to do Good, against his own Will; for that Truth is talked of, acknowledged, loved, and honoured. Every Thing must go, after all, not according to *Man's*, but according to God's Will. Who will hinder *that*, which the Hand of the Lord hath resolved upon? Whoever has an Eye, may see how *Daniel's* Prophecy begins to take Place with Power. Chapt. xii. 10.

With Respect to JOHN ENGELBRECHT, I have found him just as and where I left him. Now though a bad Construction has been put upon my having given him a good Testimony heretofore; yet am I unable to forbear confessing *farther* what I see in him, and what I observe and hear. For, having at your Instance and Solicitation, narrowly examined him now a *second* Time; I have, after all, not been able to discern any other, but that he is moved and led by a good Spirit. He speaks that which is perfectly consonant to the Word of God, and he grounds Salvation upon the Grace of God, and the Obedience of *Christ*: He requires the Exercise and Praxis of a living Faith in *Christ Jesus*; and that we are not only to be good and pious *externally*, but also *internally*; that we are to walk in the Truth of *Jesus Christ*, bringing forth the genuine Fruits of Faith unto the Praise and Glory of God; which is the Sum total of the Apostolic Doctrine. And though he is, indeed, introducing ever and anon his *Visions*; yet doth he, nevertheless, explain them by the *Word*, appeal to the *Word*, direct to the *Word*, which is the one-only Standard-Rule and Directory unto Life. He is so far from alienating

alienating People's Minds from the *Ministerial Office* of Preaching, that he conciliates them to it; insisting, however, upon our hearing, not only with the outward, but also with the inward Ears; also that the Heart receive the good Seed of God's Word; retain it, and, in it's Season, bring forth the Fruits thereof.

Moreover, he is ready and glad to learn of every Man, and to be set to rights by them, in Case of his any where mistaking; forasmuch as there is here no *consummate* Perfection to be met with. Besides this, he is far from aiming at idle and indolent Days, or at his *own* Praise and Honour; as I am forced to acknowledge, in Consequence of an observant Eye upon his Walk and Conversation, his Doing and Not-doing, his Discourses and Testimonies: Rather, in Humility and Heart's Simplicity, his Scope and Aim is to display and propagate the Works of God, seeing that he is a Guide into the Rest of the Spirit, and unto Repentance; and withal excites People unto the Exercise and Praxis of Godliness; which is certainly a good Work and Intent. For every Christian, be he who he may, is bound to edify his Neighbour in *Christ*, according to the Apostolic Doctrine, Col. iii. 16. Eph. v. 19. "Let the Word of Christ dwell in you richly, teaching and admonishing one another in Psalms, and Hymns, and Spiritual Songs; singing and playing to the Lord in your Hearts." Who will hinder him from speaking with others concerning divine Things, concerning *Christ*, concerning God's Works, Wonders, Power, Grace, Love, and Mercy? And so much the less, as he has received such an *especial* Call and Commission for so doing; and God moves and impels him to do it, by his Holy Spirit?

GOD, at this Juncture, makes Use of all Sorts of Means and Ways, in Order to rouse up the World from the Lethargy of Sin, and to call them from Darkness unto Light. He frequently does something EXTRAORDINARY, and not only something ordinary. Marvellous and holy is his Way! "Out of the Mouths of Babes and Sucklings he perfecteth and prepareth Praise for himself," Psal. viii. 2. Matt. xxi. 16. Because, in our Days, (to

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God let us complain!) many *learned* and *wise Ones* will not know of and confess Light and Truth, to the Glory of God; nay, do even, against the Witness in their own Consciences, set themselves in Opposition to it, with Design of suppressing it; therefore is God obliged to open the Mouth of a *Layman*, and to set him in the Midst, as a despised Light, for a Stone of Stumbling and for a Rock of Offence unto the Wise and Prudent. When our Lord *Christ* rode into the City of *Jerusalem* on *Palm-Sunday*, and “the Children cried in the Temple, saying, “*Hosannah*,” to his Praise; this sadly disgusted and chagrined the *Grandeers* of the Temple at *Jerusalem*; in-  
 somuch, that coming to *Christ*, they begged him to put a Stop to it, (Matt. xxi. 9, 15.) But *Christ* said, “If “these should hold their Peace, the Stones would im-  
 “mediately cry out,” (Luke xix. 40.) Because then, the *high-learned Ones* at *Jerusalem* would not receive *Christ* with Joy and Gladness, the *little Children* were forced to do it. For proclaimed *Christ* will be as a King of Glory. So now, because many among the *Learned* hold their Peace, who ought to speak; therefore must a *Child*, and an *Infant*, step forth, and declare and magnify the Praise of the Lord. Justly, therefore, ought we to call that good, which is good, without any Regard to the *Person* speaking, but to the *Word* by him spoken. “Judgment “must (after all) return unto Righteousness; and all the “Upright in Heart shall follow it,” (Psal. xciv. 15.)

Now, whilst this *Layman* does nothing more than to speak of *Christ*, of his Name and Word; to require a Life like that of his; and to reprove false Christianity; to instigate Men to Repentance, and to give no Offence by his Word;—so long are we bound to let him stand, and to acknowledge the Work of God in him. Such as act otherwise, by persecuting and condemning, by flandering and reproaching, by rejecting and banishing him; let them see how they will be able to answer it before God, in their own Consciences. Amazing it indeed is, that, tho’ *Evil* finds so much Indulgence and Room every-where, the *Good* can hardly meet with the least Favour and Toleration any-where! But why this? The World loves it’s *own* Darknes more than Light. What  
 Lengths



Lengths may not Envy and Self-Love go to? Well, let the World rage and grumble as much as ever it will; yet, after all, “ He that is *in us*, is greater and more mighty than He that is *without-side* of us.”

This I was unable to restrain from you, in the Way of an Answer. Together with which, I commit and commend you to the Protection of Almighty God.

PAUL EGARD.

Dated *Norddorf*,  
August 22d, 1624.

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AN ADDITIONAL  
KINDRED-NARRATIVE  
CONCERNING  
JOACIM TRESIER,  
OF DORT, &c.

SEVERAL Years ago, their lived in the City of *Dort*, in *Holland*, a Person, whose Name was JOACIM TRESIER, a pious good Youth. After he was dead, his Corpse was set before the Windows in an Upper Room; where a Vine, that had shot it's Branches up on high, then bore ripe Grapes; which were also hanging directly over his Head. Now, upon the Return of his Spirit back again into the Body, he, upon his having espied the Grapes, raised himself up, and reached his Hand after them, intending to break some of them off. But, being very weak, and utterly unable to effect his Purpose, he fell down back again: Which made such a Noise, that the People in the House below heard it; for they had left him there, as a departed Person, quite alone. Upon this they sent a Girl up into the Room,  
fearing

fearing that if a Cat should be got at the Corpse, it might mangle and disfigure it: For the Noise they had heard they imagined to be owing to such a Cause. No sooner however was the Damsel got up, but she saw *Tresier* with his Head poised upon his Elbow. She, frightened and astonished at this, flew down again with great Speed, avering, that *Tresier* above was sitting upright. But this Account, or Declaration, was rejected by another as an improbable and incredible Representation of the Case; and he ascribed it to the Messenger's having, it may be, not seen the Thing aright. The other then, in order to get a more certain Intelligence of the Affair, ran up himself; but found the Thing just as the former had done before. This made *him* also hurry down Stairs as fast as ever he could, and call up the whole Company in the House, for Confirmation of this very singular Occurrence. Being come up all together into the Room, they not only then saw *Tresier* sitting up and alive again, but they also heard him very pathetically bemoaning himself on Account of his Return into such a troublesome World from the greatest Beauty and Heart-rejoicing heavenly Glory; which, as he said, he was unable to express to any Man, tho' he had as many Tongues as there were Hairs upon his Head. Now the Rumour of this singular Affair soon rang on all Sides to the great Admiration of many Persons. And it went so far, that the Magistrates of *Dort* summoned *Tresier* to make his Appearance at the Town-Hall; in Order to learn from himself, what had happened to him. Here then he related as above, and the Gentlemen of the Regency, ordered his Account to be inserted in the Register-Book, as an Occurrence of a very memorable Nature, and useful to Posterity. *Tresier* lived a long While after this, reproving Wickedness; and, from his own personal Experience, representing the super-excellent Riches of that Glory, which

we are to await as our happy Lot in the Life to come. —

So far, from the *Low-Dutch* Impression of our J. ENGELBRECHT's Writings, published in 1697; where, because of the Similarity of Subject, it is annexed to the foregoing *true Account and Vision of Heaven and Hell*.

At the Publication of all these Writings in *High-Dutch*, Pains have been taken to communicate still more Circumstances of *Tresler's* Occurrence to the Reader. But the Result of all this Scrutiny has announced to us no more than this. That the Thing fell out about the Year 1550. They tell you, that he never laughed afterwards; but was ever exhorting his Family and Dependants to make it their utmost Endeavour to become Partakers of, and to possess this great Glory, which he then had a Sight of. To which End He was used to say, "Order, I beseech you, your Lives in such a Manner, as may be well pleasing to GOD; and, fear ye the Lord." As his own Grand-Son has testified. For, after the Time, when this happened to him, he married, and in that State lived a very retired and holy Life to his very End; according to the Records and Testimony handed down in his Family until the third Generation. His present Great-Grand-Son is still in Possession of a Picture; which, we are assured, was taken after this Occurrence. On both Sides of it there is this Inscription very legible,

In the Year 1557, aged 42 Years. Above and below is this Couplet.

*Since Man's so like a fleeting Shade,  
In vain so much of Wealth is made.*

Which



Which was an ordinary *Motto*, or Saying of his; whereby he exhorted People, not to pursue with such Eagerness after earthly Things, or to be so glued in Affection to them; as he himself regarded them with Indifference, after so great a Glory had been at that Time discovered to him. In the Registry of the City of *Dort*, the Records between the Years 1552—1557, have been several Years since consumed by a Fire, which broke out there. During which Interval, probably this Wonder occurred; forasmuch as, from 1544—1550, nothing about *Joaquin Tresier* is to be met with in the public Records.

If the Translator superadds the following Story, it may not perhaps be unacceptable to several Readers.

Mrs. *Anna Atherton* was sick for a Quarter of a Year, and during that whole Time, neither ate nor drank any Thing, but the Juice of an Orange, and the Yolk of an Egg. She died apparently; and on her Return to Life, the first Thing she spoke was as follows:

O Mother, since I have been absent from you, I have been in Heaven. An Angel went before me to conduct me thither. I passed thro' three several Gates; and at length I came to Heaven's Gate, where I saw Things very glorious and unutterable, as Saints, Angels, and the like, in glorious Apparel; and heard unparalleled Music, divine Anthems and Hallelujahs. I would fain have entered that glorious Place, but the Angel that went before me withheld me; yet I thought myself Half in. But he told me I could not be admitted now, but I must go back, and take Leave of my Friends, and after some short Time, I should be admitted. So he brought me

hither again, and is now standing at the Bed's Feet. Mother, you must needs see him, he is all in White. Her Mother told her, it was but a *Dream*, or *Fancy*; and that she knew not what she said. Whereupon she answered with a Deal of Vehemency, that it was as true as that she was there present.

She also told of three or four Persons deceased since her Trance, whom she saw passing by her, while she stood at the Gate: And the Thing, tho' in Part unknown before, proved in *Fact* to be as she had declared it.

She lived two Years after, and died in full Assurance of her Salvation.

Attested by her Brother, Dr. *Atherton*, Physician, of *Caermarthen*.

See this Story at large in *Turner's* remarkable Providences, 2d Part, Chapt. XXXIV. Page 34.

A Supplement,



A  
Supplement, *or* Appendix,

CONTAINING AN

A B R I D G E M E N T

OF

JOHN ENGELBRECHT'S  
Two VISIONS

OF THE

NEW HEAVEN and the NEW EARTH;

AND OF THE

MOUNTAIN of SALVATION;

Translated from GODFREY ARNOLD'S LIVES of the  
BELIEVERS, from Page 640—653.

To which are also added

Some further interesting EXTRACTS from  
the other Parts of his WORKS,

Being greatly conducive towards throwing more Light  
upon his PERSON and LABOURS in the World.



Supplement to Appendix

A BRIDGE

JOHN ENGBERG'S

TWO VISIONS

NEW HEAVEN and the NEW EARTH

MOUNTAIN OF SALVATION

Translated from German and French into English  
BY J. ENGBERG, New York 1884

THE OTHER PART OF THE WORKS

JOHN ENGBERG'S, containing the following works:  
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AN EXTRACT from the AUTHOR'S INTRODUCTION to  
the following VISION. Book I, Piece iii, Page 370,  
of the *German*.

—IV. **N**OW, my dear Brethren and Sisters! because you have said to me in several Places of the World, out of *Brunswic*, that you could wish I would be so kind as to pen down in Writing that fine *Vision* of the NEW HEAVEN and EARTH; therefore do I give you for Answer, that I have already penned it down several Years ago, at *Brunswic*. And whereas I have not *this* along with me, and of Consequence cannot communicate it to you in Writing now upon this Journey, as I have written it down at *Brunswic*; which has occasioned you often to request of me to be so kind as to pen it down again just as I relate it; that I would however be so kind as to write it down a *second Time*, and communicate it to you; seeing that I have not that Account of it now along with me, which I have already drawn up and written down at *Brunswic*;—therefore do I now perceive in myself an Impulse of the Holy Ghost to this End; intimating that, at *your* Instance and Request, I am to pen it down anew. Thus then, for *your* Sakes, will I write it down again, just as the Holy Ghost shall now direct and cause it to turn out: And I will, upon this Journey, communicate it unto you, seeing that I have not now the first Account along with me, so as several Years since I drew it up and wrote it down at *Brunswic*; but which is now in my House at *Brunswic*.

V. But however, before I pen down this *Divine Vision*, I must first briefly mention, that I receive my VISIONS in *two different Ways*: Left ye might stumble and be offended at *this Vision*, in Case ye were to think and say, that I, having seen this Vision *corporally*, with my visible, bodily, open Eyes, when broad awake; ye might withal think and say, that it must have been an Impossibility for me to have seen all *that* with *bodily* Eyes, which I affirm and write concerning *this Vision*. Thus then, I say, that God gives me the Visions in *two different Ways*. Sometimes I see them with my bodily Eyes, when I am broad awake; but again, at other Times, my *Spirit* is entranced; in which Situation then, I, *in Spirit*, see Abundance of divine Revelations, whilst I am in this extatic Rapture.

VI. But

VI. But whilst I am lying in this Rapture, or in this entranced State, no Man is able to rouse me up out of it. Thus did I once lie for two Days and Nights together in an extatic Rapture at *Brunswic* (which several People at *Brunswic* are privy to) so that during that whole Time no one Member of my Body had any the least Motion left in it; which is not, however, the Case with a Man whilst he is asleep, there being in this State Motions of divers Sorts. Thus then were they not able to rouse me up, they might have jogged and shook me as much as ever they would. Nay, they ran Needles into the Soles of my Feet, as they told me afterwards; and yet were they not able, by all this, to rouse and awaken me up, as you may otherwise awaken a Man out of Sleep, if you do but jog and shake him well. The End I have in relating this is, that nobody may surmise and suppose, that I had only *dreamed* of that whereof I speak and aver it to have been revealed to me by God during my extatic Raptures. Moreover, whilst I am entranced, I do not seem to myself, or feel, so as I otherwise do when I am falling asleep; for then my Eyes close through Weariness: No, but whilst I am entranced, I am for that Time quite broad awake, and have no Manner of Weariness, so as, on that Account, to drop asleep through Weariness, like other People. But it seems to me, or I feel, when I am entranced, as if I were taken up with Body and Soul, and rapidly transported, in some *local* Way, from one Place to another; where then I soon see Abundance of Wonders; although my Body be still lying all the While there where it was. And when I am re-conducted back again from the Trance, or extatic Rapture, I seem to myself, or feel, as if I were again transported from one Place to another, locally. (See 2 Cor. xii. 1—4.)

VII. Now THIS VISION befel me in the Year 1625, two Years after my having been raised up again from the dead. And whilst I had this Vision, I was at the *Pastor's* House, at *Winsen*, in the Territory of *Lunenburg*, six Miles from *Zell*, where the Duke of *Lunenburg* has his Palace of Residence. In which House of the *Pastor* I have had several different Visions, presented to my visible Eyes when broad awake; as I have already made Mention of it in Print, in the *VISION OF HEAVEN AND HELL*, No. LXXVI. Also in the *VISION OF THE THREE STATES*, at the Beginning of the Contents, and elsewhere. Also No. XIX. and XX.

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JOHN ENGELBRECHT's

## VISION

OF THE

NEW HEAVEN and the NEW EARTH,

Translated from GODFREY ARNOLD's LIVES of  
the BELIEVERS, Page 640—653.

**I**N that very same Year (when he had the *Vision* of the *Three States*) the Lord shewed him in a Vision the *New Heaven and the New Earth*. He was, at that very Juncture, still resident at the Minister's House, in *Winsen*; and was transported into Paradise, where he saw the New Heaven and the New Earth. The Earth was so beautiful and transparent, that, although it was more than six thousand Miles in Diameter; yet could he see quite through it, as through transparent Glass: And the Heaven, which he could accurately and distinctly see as it encompasseth the Earth all round, communicated such a bright Lustre from itself as is equal to that of the present Sun: But the Sun itself, which he saw in Heaven, shone still brighter than the Heaven, and was a Sun clear and bright beyond all Comparison and Measure; being a thousand Times brighter than the present Sun is. Thus did he also see there, in the Heaven, a New full Moon by the Side of the Sun;\* which also shone much brighter than the Sun does at present: Likewise many hundred thousand Stars, which were bright beyond all Measure, and were seen in Company with the Sun, though now they only appear to our Sight after the Sun is gone down.

\* The Translator is well aware of what our modern *Natural Philosophers* will say to "a full Moon, at the Side of the Sun." And a little further on, to his "taking the Sun into his Right Hand, and the Moon into his Left." The Inconsistency of both which may very well be demonstrated *rationaly*, according to the present State of Things in this Old Heaven and Old Earth. But, if we reflect that he was here *out of the Body*, and in the New Heaven and New Earth, and that this Moon was also *New*, it will be a very different Affair. See Page 139, 140.

Let it be also here observed, that the undoubted Facts related by any Traveller of Veracity will always outweigh the *possibilities* *Philosophical*

down. This Sun, Moon, and Stars, did all shine together upon the new Earth, many thousand Times brighter than when we see any Thing shine in Reflection from a Crystal Mirrour; so very bright and beauteous was the Earth, and bedecked with fine Flowers of every Kind; which also shone and glistened in a Way that cannot be expressed, displaying every Kind of beautiful Tint and Colour, which also exhibited the Omnipotence of God so much the more; considering that he is able to create every Thing he pleases, and as beautiful as he pleases.

But upon the New Earth he at first saw no Person of any human Form, excepting the Lord *Christ* only; who presented himself in a bodily Form, and indeed in the Form of a beautiful young Man: And he had a real human Body and Stature, the very same as our Bodies; yet not such a gross, earthly Body as that we have at present; but a glorified, heavenly, transparent Body, so bright and transparent, that one might see the very Heart in his Body: His five Wounds shone brighter than the Stars, and his Body throughout diffused a brighter Lustre from it than the Heaven with it's Sun, Moon, and Stars: Moreover the Lord *Christ* had such a bright, clear, and transparent Countenance, that in it JOHN ENGELBRECHT saw his own Face, in a Manner much clearer and brighter, than otherwise it could have been done from the Reflexion of a bright and clear Crystal Mirrour; the bare Reflexion upon which did, thro' his whole Life, occasion such a great Joy in his Heart, that he did not know with what Joy in the World to compare it.

Having then seen the Lord *Jesus* in a Form so transcendently and immeasurably beautiful, he said to him, "Ah, my dear Lord *Jesus* Christ, be pleased to shew me thy dear Father;" whereupon instantly a Flame issued forth from the Heart of the Lord *Jesus*, which filled Heaven and Earth, rendering them both many thousand Times more bright and resplendent than they were before.

Then he also said to the Lord *Christ*, "Be pleased to shew me the Father." "me  
physical Difficulties raised about them. To HEARD and SEEN must every Thing give Way, (John iii. 17, 32.)

Furthermore, it may well be said, that if any Adept in modern *Physicks* and *Metaphysics*, even in the best Mind, were obliged to reconcile all Scripture-Facts and Appearances with the Maxims of these Sciences, he would have enough to do; and would, after all, fall very short of succeeding in it. Let God then be true, even though all modern Philosophy (changeable hitherto as the Moon) should be found a Liar.

"me the Holy Ghost likewise;" when instantly many thousand Rays issued and beamed forth from all the Members of the Lord Jesus, as when a great Number of Rays are emitted from the Sun. And thus did he see there the *Holy Ghost* proceeding both from the Father and the Son. Moreover also he saw the *Father* in *Christ*, and *Christ* in the *Father*; for the entire Body of *Christ* was filled with the *Father*, with the Divine, fiery Essence, Light, and Glory, and was also again in the fiery divine Light and Glory.

And thus did the holy and supremely *blessed Trinity* reveal itself to him. For God may reveal himself to a Person in what Way and Manner soever he himself pleases, no Man can hinder his so doing; neither hath any Man the least Pretension to controul him in it; for as much as he is an Almighty and sovereign Being, or Essence.

Hereupon said J. ENGELBRECHT to the Lord *Christ*, "Please to shew me the believing Souls likewise." Whereupon the Lord *Christ* leading him a Degree farther into the *Father*, there shewed him the believing Souls in the Hand of God, in which they were incapable of being reached and affected by any Torment; so far from it, that they lived in perfect, heavenly Joy and Felicity, for therein were they comforted and rejoiced. But he saw them under the Form of little sparks of Fire throughout burning and luminous; yet brighter much than any earthly Sparks of Fire, and many hundred thousand Times thousand in Number, flying about one amongst another; pretty much in the same Manner as when, at some great Conflagration, when Houses take Fire in a City, a numberless Quantity of little Sparks issue out, and hover about in the Air one amongst another. Now these did laud and praise God with singing and playing in heavenly Joy.

Farther said J. ENGELBRECHT to the Lord *Christ*, "Ah, my dear Lord Jesus *Christ*, now also be pleased to shew me the Soul of my Mother, in a bodily Shape." But the Lord *Christ* made answer, "Thou shalt see thy Mother in a bodily Shape at the last Day, when I raise the Bodies of all Men from the Dead." But he was not to be put off and pacified with this; but further importuning the Lord *Christ*, said, Ah, my dear Lord Jesus *Christ*, pray shew me the Soul of my Mother in a bodily Shape: For art thou not Almighty LORD? Canst thou, and may'st thou not do every Thing thou pleasest? Or can any one hinder thee from doing? Surely, if thou hast it in thy Power to effect so much,



much, that the holy Angels, who doubtless also are Spirits, appear to Men in the World in a bodily Shape; certainly thou hast it in thy Power also to give me an Opportunity of seeing the Soul of my Mother in a bodily Shape.

Now having urged this with such a serious and resolute Importunity, the Lord *Christ* said to him, "Art thou so desirous of it; why, then I will shew thee here all Souls in a bodily Shape?" To which he having made answer, "Yes, I am heartily desirous of it;" the Lord *Christ* then bid him go back again into the Old World, and there to cry out, "Arise ye dead, all of you that have fallen asleep in the Name of Christ, and no others." And from that very Hour he was, in Vision, conducted out of the new World into an old one, which was just like the present World: And there he was placed upon a very high Mountain, from the Top of which he could command the Prospect of the whole World: And here He cried out aloud, as he had been commanded to do, saying, "Arise ye dead, all of you that have fallen asleep in the Name of Christ and no others; for Christ is he who says it!" Scarce had he uttered these Words, before many Graves opened and Bodies went forth, who came all of them immediately into the new World, and he also came back together with them into it, into Paradise: And he saw that all these Bodies came to be ranged round about the Lord *Christ*; all of them being reflected with great Lustre from Him, and He, the Lord *Christ*, being again reflected with equal Lustre back again from every one of them. Just as when a Globe of Crystal is suspended in a Room, and a great Number of small Crystal Globes are also suspended round about the large one, being every one of them, as bright as a Crystal Mirrour; then may all the small Globes be seen to be reflected with a strong Lustre from the great one, and the great one again from every one of the smaller ones: In such a Way as this did J. ENGELBRECHT see all these Bodies brightly reflected from the bright and clear, transparent Body of the Lord *Christ*, and the Body of the Lord *Christ* again reflected from each of these bright and clear, transparent Bodies. For all these Bodies were as bright and clear, and transparent as the Lord *Christ's* Body was; for "they were all fashioned like unto the glorious Body of Christ." Nay, these Bodies were so clear, bright, and transparent, that JOHN ENGELBRECHT could see thro' and beyond all the Bodies, and see and discern him, who was at five or six thousand Miles Distance from him, as clearly and distinctly, as he could see one that was standing just before him, and thus was there

no Necessity for asking, who is this or that Person? For whosoever his Eyes saw, all them he knew. Thus did he see *Adam*, and *Eve*, *Abraham*, *Isaac*, and *Jacob*, *David* and *Solomon*, *Mary*, *Elizabeth*, and all the Believers. And thus of Course did he see his own Mother likewise, in a bodily Shape; knew her also instantly, and saw his own Face brightly reflected from her Face, as from a Crystal Mirror; perceiving withal what a Likeness and Resemblance there was between them both.

He likewise saw beautiful Birds flying under Heaven thro' the Air, which had golden Plumage upon their Bodies. They sung marvellously fine, lauding and praising God with their (various) Notes. Here he also observed, that *David* and *Solomon*, having wafted or transported themselves from the Earth to the Heaven thro' the Air, wished to have there two pretty little Birds come and perch upon each of their little Fingers, and there to sing in lovely Notes to the Glory of God; and it was done according to their Wish. For the two pretty little Birds came, and perching upon the little Finger of each of them, sung in admirably fine Notes to the Glory of God: And it was in such an incomparably glorious Strain, that it was many thousand Times more charming, than all the Musicians in the World put together are any Ways able to imitate.

But upon the New Earth he saw all Sorts and Kinds of beautiful Animals, which had marvellously fine Golden Skins over their Bodies, with Hair of Gold; which also shone with a Lustre without Parallel, or Measure. With these the other Believers upon Earth entertained and diverted themselves; also lauding and praising God on their Account, seeing that he hath created so many wonderful Creatures of all Sorts and Kinds for his own Praise and Glory; from whence also they knew and acknowledged the great Wisdom and Omnipotence of God.

Now J. ENGELBRECHT having seen and also heard there how the Saints did laud and praise God, in every Kind of Way and Manner, singing and playing marvellously fine;—the Lord *Christ* then said to him, “ Now go thou back again “ into the World, and tell the Children of Men what thou “ here seest and hearest: And inform them, that if now “ they have a Mind to come hither into Paradise, where “ they may have every Thing Heart can wish, and they “ desire; and if they have a Mind to have their Bodies “ also changed and glorified, so as to be fashioned like unto

N

“ my

“ my glorified Body ; then must they repent from the very  
 “ Bottom of their Heart, in a true and sincere Manner, and  
 “ so as no more to resist and counteract the Holy Ghost by  
 “ *known Sins* ; so that he may be able to work within their  
 “ Hearts Faith in me, whereby they may be saved ; and so  
 “ that he may first be able to glorify their Souls in Time :  
 “ For no Man’s Body shall be glorified in Eternity, whose  
 “ Soul hath not been first glorified in Time. But if now  
 “ their Souls are first glorified in Time, then shall their  
 “ Bodies be also afterwards glorified in Eternity. But if so  
 “ be their Souls are not first glorified in Time by the Holy  
 “ Ghost, neither shall their Bodies be glorified in Eternity ; but  
 “ shall, together with their Souls, remain eternally unglorified,  
 “ and eternally burn and roast in Hell,” (Rom. viii. 11.)

Now the Lord *Christ* having issued this Command forth  
 unto JOHN ENGELBRECHT, he replied to him again, Ah,  
 my dear Lord *Jesus Christ*, I beg of thee, if it be thy Will,  
 to let me by all Means stay along with thee here in Paradise,  
 that I may here contemplate thy Glory, and laud and praise  
*Thee*, together with the *Father*, and the *Holy Ghost*, in Fellow-  
 ship and Conjunction with all thy Elect. For should I go  
 back into the World, and tell People *that*, which I do hear  
 and see in this Place, certainly they will not believe thou  
 hast made any such *Revelation* unto me : For never in all their  
 Lives have they heard such Things as these in the World ;  
 which will of Course make it appear at least a strange and  
 whimsical, if not a lying and fictitious, Tale to them :  
 So that they will be ready to say, that I have dreamt these  
 Things—they are Conceits and Chimeras of my own Brain  
 —or that the Devil has revealed them to me ; and will thus,  
 of Course, calumniate and vilify thy divine Work. And  
 this now pains me to the very Heart, to be forced to hear thy  
 divine Work so evil-spoken of, and vilified. Therefore let  
 me, I beseech thee, stay with thee here in Paradise, if it be  
 thy Will, and do not send me back again into the World,  
 in Order to tell People *that*, which thou dost here reveal  
 unto me ; lest the Ungodly might calumniate thy divine  
 Work in the same Manner, as I have so often been already  
 forced to hear, how they have calumniated thy divine Work,  
 when I have told them *that*, which thou hast revealed to me  
 in Heaven. Moreover, when I tell them *these* Things, even  
 beyond what they have ever yet heard, they will be sure to  
 calumniate and traduce them a great Deal more still. (See  
 Joh. iii. 11-13, 31--34.)

But to this the Lord *Christ* replied, and said, “ Do not  
 “ thou



" thou mind this at all! Go thy Way, and do what I com-  
 " mand thee! What though there are many in the World,  
 " who speak Evil of my divine Work, and of *this Revelation*;  
 " yet will there be also many found nevertheless, who will  
 " hearken with Joy unto that which I here reveal unto thee.  
 " But I shall know how to reach the Scoffers and Mockers,  
 " and to punish them, when my Time is come; and more  
 " especially, because they wantonly revile, ridicule, and  
 " despise my divine Work; though, after all, they do not  
 " understand it, (Jude 10.) But forasmuch as thou art  
 " obliged to hear, and art, on that Account, so very much  
 " disquieted and grieved at their speaking Evil of my  
 " divine Work;—do thou then suffer it patiently; for the  
 " more thou sufferest for my Sake in the World, and in  
 " Time, so much the more shalt thou in Body and Soul be  
 " everlastingly rejoiced, in Eternity. Now therefore go  
 " back again into the World, and do what I command  
 " thee. Haste away, take a direct Course, gird thyself  
 " high up; let not the trailing Garment of this World  
 " hang any Ways dangling about thy Feet, so as to obstruct  
 " thy Race onwards; do not suffer thyself to be diverted  
 " and detained by any Man: Haste away, take a direct  
 " Course! I will follow after and back thee; I will soon  
 " come, to make an End of an ungodly World, and to re-  
 " ceive my Believers and Faithful-Ones to myself into my  
 " Kingdom; that they may live with me here in everlasting  
 " Joy and Felicity; and the Ungodly I will send away from  
 " me, and consign to the Abyss of Hell."

With the Tenor of this Compellation of the Lord *Christ*,  
 JOHN ENGELBRECHT complied, so far as to be willing to  
 return back again into the World. But, as was already  
 mentioned, having taken Notice that *David* and *Solomon* had  
 wafted, or transported, themselves through the Air in such  
 a Manner, and that the Birds sung in such charming me-  
 lodious Strains upon their Fingers; as also the other Birds  
 under the Heaven; and the Thing pleasing and rejoicing  
 him very much in his Heart;—therefore, addressing himself  
 to the Lord *Christ*, he said, Ah, my dear Lord *Jesus Christ*,  
 since now it is so, that I am to return back again into the  
 World, and to tell People what I here see and hear; I be-  
 seech thee therefore to permit me, however, first of all, to  
 waft and transport myself also aloft to Heaven to *Solomon*  
 and *David*, that I may hear these Birds more accurately  
 and distinctly still; so that, being come back again into the  
 World, I may know how to speak so much the better what  
 a glorious State of Things there is here in thy Paradise;

so as that People may from thence imbibe a so much the greater Desire after the Coming hither into thy Paradise, where Things go on so gloriously.

This Request of his the Lord Christ granted him forthwith; and said, "If thou art desirous of so doing, then waft and transport thyself first of all up to *Solomon* and *David*; for here is nothing any more impossible to my Believers. Here they have it in their Power to do every Thing they have a Mind to do." Whereupon JOHN ENGELBRECHT did actually waft and transport himself to *Solomon* and *David*, and there heard more accurately and distinctly how the Birds sung upon their Fingers. Moreover *Solomon* and *David*, clasping him in their Arms, embraced and kissed him.

Then said he to them: Now I should like to take the Sun into my right Hand, and the Moon into my left; and should like also to fly about under Heaven, and count all the Stars. And the two heavenly Kings, *Solomon* and *David*, answered him, "Art thou desirous of this, then transport thyself farther upwards towards Heaven, and do what thou wilt; because here is furthermore nothing impossible to us; here we can do every Thing we have a Mind to do." Whereupon he transported himself still higher up towards Heaven, and took the Sun into his right Hand, and the Moon into his left, and flew about hither and thither under the whole Heaven, and counted all the Stars:—But (all this was done) according to the Standard of the divine Wisdom, and not according to the Line of ratiocinative, natural Wisdom.

And having executed this, he let the Sun and Moon go again; and then he there conceived a Wish within his Heart, that he might be allowed to penetrate onwards thro' the starry Heavens, and to see what a State Things were in there. And it happened to him, according to his Wish: He was conducted through the starry Heaven into the *eternal* (or infinite) *Space*, where God hath dwelt from all Eternity within his ownself, before he created Heaven and Earth, and made any Creature. Now here he saw no created Being; here he saw nothing but the heavenly, divine Essence, Light, Lustre, and Glory. Here it was so glorious and beautiful, that there is no Possibility of expressing it in Words, (2 Cor. xii. 2, 4.) JOHN ENGELBRECHT, unto whom it was exhibited in the Vision, speaketh of it thus: "Here I am forced to lay my Finger upon my Mouth, be-  
"ing

"ing perfectly incapable of speaking any Thing farther  
 "about it. For that which is the Most holy and the Most  
 "glorious, wherein God hath dwelt from all Eternity  
 "within his ownself; of this will nothing be revealed to  
 "any wicked Man in the World; no, nor to all Eternity:  
 "Neither to the godly will it be *fully* revealed in Time,  
 "what a great divine, heavenly Glory properly there is *there*;  
 "this will be reserved for them until the other, everlasting  
 "Life: When they come thither, then will they experience  
 "what a glorious Mansion that is, where God hath been  
 "resident within his ownself from Eternity, and what a  
 "glorious State, Joy, and Delight there is *there*."

Now whilst he was thus in the eternal and infinite Space,  
 he also wished to see the Lord Christ there with all his Elect  
 around him, in the very same Manner wherein he had seen  
 him upon the New Earth in Paradise: Whereupon immediately  
 the Lord Christ stood before him, and all the Elect  
 round about him; and all *their* Bodies were again gloriously  
 reflected from the Body of Christ, and that of Christ from  
 every one of *their* Bodies, in the very same Manner wherein  
 he had before seen it in Paradise.

Then said the Lord Christ a second Time to him, that he  
 should go back again into the World, and tell Men what  
 had been revealed to him. At the same Time three  
 Children, who had not long before died one after the  
 other, within the Space of several Weeks, gave him a Com-  
 mission what he should say for them to their Parents in the  
 World. One of them stood at the right Side of the Lord  
 Christ, and his Name was *Christian*: It was the Minister of  
*Winsen's* little Son, a Child of about a Year and an Half  
 old, when he died. The second Child was a Virgin,  
 eighteen Years of Age, the Toll-Gatherer of *Winsen's*  
 Daughter; and she was standing at the left Side of the  
 Lord Jesus. The third Child was a Stripling, likewise  
 eighteen Years of Age, the old Chaplain's Son at *Winsen*:  
 But his Father had been also dead some Time before, and  
 was in Heaven; the Mother however was still living in the  
 World. And the Youth, or Stripling, stood directly be-  
 hind the Lord Christ, and JOHN ENGELBRECHT saw him  
 through the Body of Christ, as through a bright transparent  
 Glass, and the Youth saw *him* also with equal Ease through  
 Christ.

And the three Children began to speak, one after the  
 other. And indeed the little Child first of all smiled in



JOHN ENGELBRECHT's Face in a very loving Manner: Whereupon he said to the Child, " Little *Christian*, what art thou here too?" And the Child answered, " Yes, I am here too, and am now become an heavenly King." And farther said the Child, I beg of thee, my dear JOHN, since now thou art going back again into the World, be so kind as to go also to my Mother, who hath borne me under her Heart, and brought me to the Lord Christ; and tell her, that I wish her many thousand Times a good Night, and everlasting Salvation; and go to my Father too; and tell them, that they must not be at all sorry on my Account, for I am here in perfect, heavenly Joy and Glory; neither shall I come back again to them into the Vale of Tears and Heart's Grief; but they will however come soon to me into the eternal, heavenly Joy and Glory.

Then said the Virgin, or Young Woman, to him, I also beg of you, my dear JOHN, since now you are so soon to go back again into the World, be so kind as to go also to my dear Father and Mother, and tell them, I shall soon celebrate my Marriage with my heavenly Bridegroom; the Marriage will soon commence, the Letters of *Invitation* unto this *Wedding* are already written in the heavenly Chancery, and every Day from thence dispatched into the World to Mankind, in Order to bid them to it. Therefore be so kind as to tell my Parents to make quite sure of *their* Coming also with the rest to this Marriage. The Marriage will commence soon, last eternally, and never pass away again any more; it will be far more glorious than any Thing they can ever believe. Here will it be everlastingly transacting, and in Fact subsisting, (Rev. xix. 7—9.)

But the Stripling said to him, I also beg of thee, my dear JOHN, since thou art going soon back again into the World, be so kind as to go also to my dear Mother, and tell her, that I am here in perfect heavenly Joy, an heavenly King: I would not exchange it to become a King over the whole World. Therefore do, pray, tell my Mother too, not to be grieved at all on my Account, and to wish me, willingly, and with Pleasure, *that* heavenly Joy and Glory, which God doth wish me. God will also not leave her neither in her sorrowful State of Widowhood. Neither let her be grieved and anxious, on Account of her being old and poor; she will also come hither soon, and will renew her Age, like an Eagle, and will be verdant and blooming to all Eternity. Her old Age will be turned into everlasting Youth, her Poverty into everlasting Riches, her Sorrow into

into eternal Joy, her Sickness into eternal Health: Thus will all her Cross and temporary Sufferings be converted into everlasting Joy and Felicity.

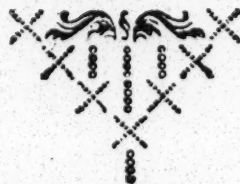
Now the three Children having thus finished what they had to say, by Way of Commission to him, the Lord *Christ* gave him a golden Can into his right Hand, and a golden Cup into his left, with these Words: "There then, travel  
 " thou back again into the World, and pour out unto every  
 " one a little Sup of my heavenly Wine: And to those now  
 " who relish the small Grace-Drops of my heavenly Wine,  
 " and entertain a longing Desire of Coming hither to my  
 " heavenly Marriage, and would fain have enough and their  
 " Fill of my heavenly Wine to all Eternity—tell such that  
 " I will soon come, and fetch them to my heavenly Mar-  
 " riage; here shall they have enough and their Fill of my  
 " heavenly Wine, to all Eternity; here they shall have all  
 " that their Hearts can wish and desire ever and eternally.  
 " And as to those now who have a great Desire of coming  
 " hither, but have a great Cross in the World, and are  
 " forced to drink the Water of Affliction;—say to *them*,  
 " that they must bear their Cross with Patience, and drink  
 " the Water of Affliction with Patience, so long until my  
 " Time and Hour cometh, when I shall turn the Water  
 " of their Affliction into a Wine of Joy. Let them also  
 " await this happy Hour in Patience; and let them not  
 " desire to come hither, until the Hour comes, when I  
 " will send for them. Let them ever live in my Will;  
 " rather choosing to have, according to my Will, Anguish  
 " and Cross, than according to their own Will (against  
 " my Will) to be released from it: For in my Will they  
 " enjoy Happiness and Salvation, initially here in Time in  
 " the Midst of the Cross, and consummately hereafter  
 " to all Eternity, exempt from Cross: For in my Will  
 " alone are Salvation and Happiness to be found, under  
 " the Cross, as well as in an Exemption from the Cross.  
 " And even though they should have no Cross in the  
 " World; yet, if they live detached from my Will, they  
 " are, for all that, unhappy People: Whereas, although  
 " they may have a Cross according to my Will, and live  
 " in my Will, under the heaviest Cross; yet are they happy  
 " nevertheless. However, let them not *make to themselves*  
 " any Cross, and thereby look for Happiness; that is not  
 " my Will, but rather that the Cross *which I lay upon them*,  
 " they should bear patiently with a good Will, without  
 " struggling, striving, repining, and murmuring against  
 " it. For the more patiently they resign themselves up to  
 " the

“ the Cross, and the more willingly they bear it, so much  
 “ the better is it for them, and so much the lighter will the  
 “ Cross be for them to carry: Whereas, with how much  
 “ the more Regret and Ill-Will they bear and suffer the  
 “ Cross; so much the heavier do they thereby render the  
 “ Cross unto themselves; which is not my Will. And yet,  
 “ what I lay upon them, *that* must they however bear,  
 “ whether they will or not. Now if they bear it with a  
 “ Good-Will, then doth the Cross do them Good, and be-  
 “ comes more and more easy for them to bear: But if they  
 “ bear it with an Ill-Will, then it does them Hurt, and  
 “ becomes more and more heavy for them to bear. There-  
 “ fore tell the Men in the World to guard against a Regret  
 “ and Ill-Will under the Cross, and that they may desire  
 “ to bear all their Cross with Patience; because the Cross  
 “ will then do them good, and prove profitable and blessed  
 “ to them, temporally and eternally.”

So this is the Vision of the New Heaven and the New  
 Earth, which JOHN ENGELBRECHT saw. The Commission  
 he received during the same, he faithfully executed; and  
 especially, when he came to Persons who had drunk out of  
 the Cup of the Cross; to *them* he gave a Sip and Taste of  
 the Drops of Consolation out of the golden Can of the  
 divine Word, refreshing them with the consolatory Texts  
 of the Holy Scripture.

N. B. This Vision, *at large*, contains 227 8vo Pages in  
 the Original *German*.

## A VISION





A  
V I S I O N  
O F T H E  
MOUNTAIN of SALVATION.

**A**N especially comfortable Vision for all the Hearts, who are labouring in Spirit under the grievous Pressure and Misery of Sin, and are longing after their Redemption,—did God the *Lord* manifest to him, after this. He was conveyed in Spirit to the Top of a very high Mountain, from whence he had a Prospect of the whole World. And he saw that the whole World was overspread with Water; in which there lay a great Multitude of Men, some of whom were swimming *towards* the Mountain; whereas others were, on the contrary, making their Way *farther* and *farther out* into the Water *from* the Mountain. A dreadfully tempestuous and violent Wind came also upon the entire Confluence of Water; which terribly agitated and tossed the Waves of the Water hither and thither. And those that were swimming *towards* the Mountain were by the Wind and Waves driven nearer and nearer unto it; whereas those who were swimming *from* the Mountain, were by Wind and Waves driven further off from it continually, coming farther and deeper out into the Water. And those who were swimming *towards* the Mountain, called upon God, and prayed to him, that he would be pleased to lend them his Aid to get out of the Water, according to his own good Pleasure; but those who were swimming *from* the Mountain did not do this.

Now JOHN ENGELBRECHT having heard upon the Mountain, that those, who were swimming *towards* the Mountain, did so call upon and cry to God; he also then prayed for them likewise; calling upon God in their Behalf, that he would be pleased to deliver them out of the Water, and pluck them out of it upon the Mountain.

And whilst he was praying in this Manner, he saw an holy Angel standing by him upon the Mountain; who, reaching his Hand out to them, one after another, did thus  
pluck

pluck them out, one after the other, upon the Mountain; so that not a single Person of all those who were swimming *towards* the Mountain, remained afterwards in the Water.

The Interpretation, or Signification of the Vision, was also at the same Time given him in an accurate Manner: For Instance, The Mountain signifies God the *Lord*. The Water denotes Sin, with which the whole World is over-spread and deluged, as with a Flood. The Men in the Water signify all the Men in the World, without the Exception of any one single Person; for they are all of them swimming in the Deluge of Sin. Those who are swimming *towards* the Mountain, and calling upon God, that he would be pleased to deliver them out of the Water, signify those Men, who being inwardly sensible of the Misery of Sin, are acquainted with the Danger they are in under Sin: For which Reason also they cry unto God, that he would be pleased to deliver them out of it: But those, who swim *away from* the Mountain, denote the Ungodly, who persist in Sin, getting every Day deeper and deeper into it, and coming farther and farther off from God. The tempestuous Wind, and the Waves agitated by it, signify the Judgments and Plagues on Account of Sin; that is, all Kinds of Sickness, War and Bloodshed, Hunger and Anxiety, Pain, Sorrow, and all Sorts of Plagues, which are wont to meet and befall not the Ungodly alone, but also such, who turn themselves towards God; but which must be subservient to the Good of the latter, and drive them to God. The Angel, who plucks them out of the Water, denotes the great Angel of the Covenant, *Jesus Christ*; who plucks all those, who turn themselves to *him*, out of the Misery and Distress of Sin.

N. B. This Vision, at large, contains 83 Pages in the Original.

Some



Some further interesting

## E X T R A C T S.

From a Letter to *Popke Popkes*, Book 2, Part 1, P. 167--196,  
of J. E's. Works in *German*, dated *May 3, 1641*.

—II. **B**Y your Letter I have understood that there are good Christians still at *Groningen* and *Amsterdam*, who take a great Deal of Pleasure in these divine Works of God, and that they do all they can to propagate them: Nay, that there are at *Amsterdam* good Christians, who do all they can to forward to the Press what they have of these VISIONS in *Manuscript*, or which has not yet been printed.

III. I am in Hopes they will remain constant, and proceed in this good Purpose of their forwarding it to the Press as soon as ever they can; so that the WORK OF GOD may be ever more and more spread abroad in the World, and many Persons be thereby furthered unto the Kingdom of God; and that even the Good may be confirmed in their Faith and good Confidence in God. This is *wholly* and *solely* the Reason of my desiring to have more and more of these divine Works got to the Press from Time to Time; and that good and well-meaning Christians might let nothing hinder them in this their good Purpose of doing what in them lies to forward them to the Press.

If it were not for this, every Thing might, for me, still lie in the same Obscurity, wherein it has however lain so long: For my own Person, I care not a Rush about it. Because I do not aim thereby to render my own Person great and celebrated in the World; but my whole and sole Aim and Endeavour is to promote the *Glory of God*, and the *Salvation of Men*; as to which I have already expressed myself sufficiently.

IV. And whereas also you have written to me, that you have given the Vision to be copied out, which I had last *Ascension-Day* (in the Year 1640) and to which I have prefixed a Prayer, (an Invocation, or Address to Christ) which is a Part of the same; and you now write me Word, that *this* shall also be forwarded to the Press; and I can very well  
remember



remember that *Anthony Jenson* never had this Prayer to copy with the rest, out of my Hand, and of Course that you have it not;—therefore do I now transmit you this Prayer, in Order that it may be printed (not without it's very good Reasons) in it's Place at the Beginning; if, by any Means, this Vision can be forwarded to the Press.—

Ibid. From Page 177—183.

—XXIV. **T**HE Lord *Christ* appeared bodily to me in this World, before my visible, waking Eyes, in a corporeal Form. He had a glorified, bright, transparent Body. He also shewed me his five Wounds, the same that he shewed unto *Thomas*; in Order to the making him believe, with the greater Certainty, that it was *He* his ownself, and not the *Devil*. There also appeared unto me, together with *Him*, twelve Angels in a bodily Form, and they then were arrayed in glistering Apparel. But the Lord *Christ* was not arrayed in glistering Apparel; but he appeared with a real, glorified, transparent Body, such a one as he also in very Deed and Truth has.

XXV. Whence I know perfectly, that *He* is Lord of Lords, and King of Kings, seeing that he hath a glorified, heavenly, transparent Body; with which he is able in a Moment to pass, like a Spirit, whithersoever he himself pleaseth; being able therewith to penetrate and pervade the very Stones and Walls: And, be they as thick as ever they may, yet is *He* able, like a Spirit, to penetrate and pervade them. Such a glorified, heavenly, and transparent Body has the Lord *Christ*, and thus has he an *immortal* Body. All the great Lords and all the Kings in the World have a frail, impure, stinking, *mortal* Body, which the Worms have Power to prey upon. But such a wretched, natural, earthly, *mortal* Body *Christ* hath not; but *He* hath a supernatural, heavenly, immortal Body: Therefore is *He* also, without Doubt, superior to all the Kings of the Earth.

XXVI. So then this heavenly King had a Retinue, or Guard, of twelve heavenly Personages, being twelve holy Angels and heavenly Princes; each of which is also stronger than all the Men of the World put together: An Example and Proof of which we have in that Holy Angel in the Camp of the *Affyrians*, (2 Kings, xix, 35.) which single "Angel smote in one Night an hundred fourscore and five Thousand." Now then, if one single Angel is able to slay so many

many Thousands of mighty Warriors in an Instant; well may he also, with equal Ease, slay, if God so pleases, all Mankind. Thus is one Angel stronger than all the Men in the World put together. Now the Lord *Christ* had twelve such Angels and Servants as these in his Retinue, attending upon him in bodily Form; just as *He*, in particular, had twelve Disciples in the World, who attended and waited upon him. But these Angels stood in due Arrangement, on each Side of him, and behind him: Six of them were at his Sides, and six of them behind him. Three stood at his right Hand, and three at his left; and the six that stood behind him formed two Ranks, three behind three. And my whole Chamber was through and through illuminated, being full of bright Sparks of Fire and Stars, everywhere environing the Lord *Christ*.

XXVII. In such a Majesty and Glory I saw the Lord *Christ*, together with the *Father* and the *Holy Ghost*: God the *Father* appeared like a large Rainbow variegated with all Sorts of the most beauteous Colours; for God, being a Spirit, can and may reveal himself in whatsoever Way and Manner *He* pleases; wherein no Man has any Right to prescribe to, or controul him. So I saw the *Father* in the Form of a Rainbow, surrounding the Lord *Christ* on every Side, in the Midst of which the Lord *Christ* stood. And I saw the *Holy Ghost* again, in the Form of many Thousands of Rays, which beamed forth from all Parts of his Body. In this Way did the Lord *Christ* appear unto me in a Form glorious beyond all Measure and Parallel, together with the *Father* and the *Holy Ghost*, and with twelve Angels. In great Majesty and Glory did *He* appear to me at *Brunswick* in my Chamber, in broad, clear, Day-Light, and before my clear, visible, and broad-waking Eyes; so that I was then as much and as clearly awake as I am now awake, whilst I am penning this down.

XXVIII. And, at the Time of his thus appearing to me, it so happened, that I was in great Poverty and Distress, and had great Hunger and Anxiety; seeing that for several Days before, I had had nothing to eat, nor any Money to buy any Thing with. Moreover, I at that Time kept my Bed, and was praying to God, to be pleased to give me Patience amidst the great Cross and the sore pinching Famine I found myself in. For Hunger is a sharp Sword, with which I was at that Time grievously tormented and distressed. This made me beg of God to be pleased to give me Patience, so that amidst this great Anguish and Famine I might not be pusillanimous

pusilanimous and despondent; but rather that I might suffer this Anguish and Famine with Patience, as long as it should please God to let me suffer it.

XXIX. Now, whilst I was praying thus, and patiently resigning myself up, amidst all Sufferings, unto the Will of God, and was very patiently satisfied with the Will of God, and had quite resigned myself up unto the Will of God, to suffer thus the Hunger spoken of, as long as it should please God to have me suffer it;—at this very *Crisis* the Lord Christ appeared unto me, in such a glorious Majesty, as hath been now described by me. When, therefore, he addressed me very friendly, and shewed me his FIVE WOUNDS; whereby I was to know certainly, that it was He himself, the same that had been crucified, dead, and was risen again from the Dead; who manifested himself to his Disciples, and particularly to unbelieving *Thomas*; unto whom he disclosed and shewed his *five Wounds*; in Consequence whereof *Thomas* then became believing.

XXX. So was I then firmly to believe HIM to be the Lord *Christ*, who neither could or would forsake me amidst my grievous Cross and Sufferings; especially would he not forsake me under the pinching Hunger I found myself in; and, by Way of Confirmation to my Faith, he gave me a Rix-Dollar of the Place, and with that was I to buy me something to eat. He said also at the same Time, “ As  
“ really as I now give thee a Dollar of the Place, so really  
“ and certainly am I able to give thee an hundred Thousand  
“ Rix-Dollars; upon which thou mightest live naturally  
“ in the World, if it were my Will so to do; insomuch  
“ that thou shouldest have no Need to take any Thing  
“ of any Man, were they ever so much inclined to give  
“ it thee.

XXXI. “ But now it is not as yet my Will to have it so,  
“ and to give thee so much at once; for good Reasons, that  
“ thou mayst not have thine Eye and Trust upon *Money*,  
“ but upon *me*. I am Plenty of Money to thee: I am better  
“ and more to thee than the whole World full of Money.  
“ If thine Eye be always directed to me, thou hast then  
“ every Thing in me whatsoever thy Heart wisheth and  
“ desireth; which in the World thou canst not have.  
“ Therefore now look thou always to *me* in true Faith.  
“ And be thou content with my dispensing to thee one  
“ little Crumb of temporal Good after the other, just as thy  
“ Wants require. I am perfectly well acquainted with *all*  
“ thy



“ thy Wants and Necessities, and with what will be good  
 “ and profitable for thee.”

XXXII. Now whilst the Lord Christ was talking with me in this Manner, and a great Deal more besides, and I was beholding him in such a glorious Majesty, and he had also actually given me a Rix-Dollar of the Place; the *Holy Ghost* powerfully wrought thereby in my Heart so as to make me firmly believe, that it was the Lord CHRIST himself, who neither could or would forsake me.

XXXIII. And whilst the *Holy Ghost* was working so powerfully in my Heart, and strengthening my Faith for me, the Lord Christ himself also said, what an holy Angel had heretofore told me, that God would be still pleased, even in this World, to bestow the Grace upon me of being able to do every Thing I should have a Mind to do, just as they are able to do this in everlasting Life.

XXXIV. Now, then, that People in the World might believe so much the better, that in everlasting Life one can do every Thing one has a Mind to do; God would therefore be pleased to give the Men of the World an Instance in my Person, so as to let them thereby see before their Eyes, that in everlasting Life we can do every Thing we have a Mind to do: Such a great Grace and Favour will God yet (in it's Time) vouchsafe to befall the Men of the World, that thereby they may conceive and contract a Love for, and a Delight in, the eternal, heavenly, and joyous Life; and on the other Hand grow weary and tired of the earthly transitory Life; and no more hunt after that which is earthly and transitory, but that which is heavenly and untransitory. For this Reason, therefore, would God bestow the Grace upon me of being able to do in this World whatsoever I should have a Mind to do.

XXXV. To this Effect, and in this Manner, it was not only one of more Angels, who told me this, but even our Lord Jesus Christ himself expressly promised it to me. And thus hath not only the Lord Christ also expressly, and with his own Mouth, promised me this, so that I have heard it from him with my corporeal Ears, just as I had also heard it from the Angel; but the *Holy Ghost* hath also told it me in my Heart; so that I do firmly, and beyond every Shadow of Doubt, believe, it will actually come to pass; nor have I any the least Doubt about it. Moreover, the same *Holy Ghost*, who cannot lie, still tells me the same to this very

Day in my Heart, and daily strengthens me in the Faith, that it will actually come to pass. Thus do I then know very certainly, that it will come to pass. And yet for all that, the Season and Hour are still hidden from me; the Year and Day when it shall be accomplished are not yet revealed to me: This is known to God alone.\*

XXXVI. But when the Season, by God appointed, is come, then will *that* be actually accomplished, which hath been promised me by the holy *Angel*, by *Christ* himself, and also in my own Heart by the *Holy Ghost*; who in my Heart daily operates more and more Good continually, strengthening my Faith for me; so that I am afraid of no Man in the World, and of no Sort of Cross and Sufferings. Thus do I go strait-forward through every Thing, as the Holy Ghost leads and directs me; neither do I regard any Man, so as to do or leave any Thing undone purely on Man's Account; whether they are my Friends or Foes, it is all the same to me, so far as my own Person is concerned. I can very well live without *them*.—

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From J. E.'s Letter to *John Ottendorf*. Dated *Brunswick*, Aug. 26, 1636. Book 2, Part 2d, Page 93--103.

—III. **T**HUS doth the Lord Christ take Compassion of us, whenever he sees us in pitiable Circumstances. And he hath also taken Compassion of *my* pitiable Circumstances, grievous Famine or Hunger, and pinching Poverty, which my own Countrymen had suffered me for so long a Time to be involved in. Nay, I should have long ago been pined and starved to Death, if my dear Lord Jesus Christ had not stood my Friend in a very particular Manner; and often, during my pinching Famine, sustained me supernaturally. Thus then did the Lord Jesus Christ commiserate the State I was in, when my own Country-People suffered me for so many Years together to incur and lie under such grievous, pinching Famine; just in the same Manner as he commiserated the poor People, who suffered Hunger, having had nothing to eat going even into the third Day: Therefore he neither could nor would let them go away from him fasting, lest they should have fainted by the Way. His Love and Mercy would not allow him to dismiss them, without having first given them something to eat.

IV. Thus

\* This has, no Doubt, been so inserted for solid Reasons. "He that believeth must not make Haste," *Isai. xxviii. 16.*

IV. Thus did the Lord Christ, of his great Love and Mercy, send *you* unto me, so that you were forced to understand, hear, and see the Poverty and Distress I was in; because he took Pity of my pining Circumstances and Poverty. And the Lord Christ ordered the Matter so, that by Means hereof, and that you heard and saw me, Money should, by some good Christians, be remitted me from *Lucpke*, as I have understood it; whereby, for a While, I have had what was needful for me, and by Means of which I have been in a Capacity of serving God and my Neighbour. Now what Christians they are, and in what Place of the World they live, who by the Impulse of the Holy Ghost, and from Christian Love, present me with this Money, for the Relief of my very pinching Necessities; truly I know not; but Christ knows it: God knoweth his own. But my Eye is not *principally* upon these good Christians, who are my Benefactors, be they one or more in Number, by whom this Money is out of Love presented unto me; but my Eye is *principally* directed through these good Christians further on towards the Lord Jesus, towards our Head, from whom cometh every good Gift. He it is, who hath given me these fifteen Dollars likewise for a Supply to my pinching Need; because he took Compassion of my Poverty and pining Condition. Which Money I have now also, according to the Will of God, and his marvellous Direction, duly received of your Brother-in-Law, *Daniel Frankenberg*.

V. For this be all Honour, Praise, and Thanksgiving rendered unto the dear Lord Jesus Christ. May He be pleased to preserve the pious Christians, through whom he has bestowed this Money upon me, in the true Faith until their blessed End! And the Good they do me in Secret may the Lord Jesus Christ openly recompense unto them again at the last Day, according to his own Word! (See Luke viii. 3. xvi. 9. Matt. xxv. 40.) For as Christ gives me the Money through *them*, so do they also give it me through *Christ*. Now the Good that Christ hath wrought in them by the Impulse of the Holy Ghost, and the Good they do me through his Infigation, Christ will certainly recompense to them again, according to his Word, an hundred-fold; and to your own Person in particular besides; seeing that he brought *you* in a very particular Manner to me; and you, by the Impulse of the Holy Ghost, have been my great Benefactor, having been obedient unto the Holy Ghost in that whereunto he prompts you; and are God's Instrument, through whose Means Christ is my great Benefactor. He, at the last Day, will, through Grace,



make *you* an especial Recompence for having been so willingly an Instrument of the Holy Ghost. And all the good Christians, who are willingly and cheerfully an Instrument of the Holy Ghost, will meet with a rich Enjoyment of the same, by Way of Beginning in this Time, and consummately hereafter to all Eternity.

VI. But my Heart's very dearest Lord Jesus Christ, my Heart's very dearest Brother, who more than once hath appeared unto me in this World in Person, in his glorified and transparent Body, and opened my corporeal Eyes for me, so as to be able to see how he revealed himself unto me; could very easily, without all Doubt, procure me Money and Possessions enough, without any Sort of human Intervention, if so it were his Good-Pleasure, and if so it were his Will. For he is a sovereign, omnipotent, divine Being, who may and can do whatsoever He himself pleases in Heaven and upon Earth; which indeed he one Time told me himself, when, two Years ago, he appeared to me in my Chamber, whilst I was in great Poverty, and pining with Hunger; when, with his own Hand, he put a Rix-Dollar of the Place into mine.

VII. Upon which he spake thus to me, " As really as I  
 " now in Person give thee this Rix-Dollar of the Place,  
 " without any human Intervention; so really and easily  
 " could I give thee an hundred Thousand Dollars at once,  
 " if so it were my Will; insomuch that thou shouldest have  
 " no Need of receiving any Thing by Way of Communi-  
 " cation from any Man, how much soever they might  
 " choose to give thee something out of a Free-Will. But  
 " so it is not my Will for good Reasons; and that thou  
 " mayst learn by Experience what Sort of Christians there  
 " are in the World, and who they are that do not live in  
 " my Christian Love, nor suffer themselves to be moved  
 " and directed by the Holy Ghost; who, though they are  
 " well apprized of thy Distress and Poverty, yet leave thee  
 " to stick fast in thy Distress and Poverty; though I have  
 " given them the Means, whereby they might easily re-  
 " lieve thee in thy Necessities, if so they did but choose to  
 " do. Now, by their not doing this, and giving thee as  
 " much as thou hast Occasion for towards thy Livelihood,  
 " (though some do at Times give thee a little, and then  
 " leave thee to endure Hunger again for a long Season)  
 " they betray and evince incontestably, that they are not  
 " yet *genuinely-believing* Christians, but only *ratiocinative*  
 " Christians. But such as know thee aright, and give thee  
 " that

“ that which is sufficient for thy Livelihood, according to  
 “ their Ability, and that thou mayst have as much as to  
 “ be enabled thereby to serve me and thy Neighbour;—these  
 “ are the genuinely-believing Christians, who submit them-  
 “ selves to be moved and directed by the Holy Ghost.”

VIII. This, and much more, the Lord Christ spoke with me, intimating the *Reasons* why he did not, without all human Intervention, give me that which was necessary for my Livelihood. For this Conduct of his, he had therefore these *especial* Reasons, together with many others besides. Nor is it his Pleasure, or does he like to sustain me *always* without Men; but he will commonly sustain me by the Means of Men. Certainly he could very easily sustain me, even without Money, without Eating and Drinking, and without all natural Means; as he has often done heretofore, even supernaturally supporting me at Times for several Days, and several Weeks together, without Eating and Drinking; of which many Persons are able to give Testimony.

IX. But it does not please his divine Majesty to do this *always*; neither is it his Will, or Choice, to sustain and support me *always*, in *this* Manner: But rather does he let me often go on in Life for a long Season in a natural Way; as I have now for several Weeks past been living again in a natural Way. But how long he will be pleased to continue sustaining me naturally, is a Matter to me unknown, it being a Secret known only within his own Breast. For no Angel in Heaven knows any more of *future* Things than God makes an *especial* Revelation of unto him; which the Angels themselves, who are incapable of lying, have told me. Neither do I concern myself about *future* Things; I commend them all unto God.

X. I am always intent upon that which is *present* only, how I may be able to put that Good into Execution, which God has given me Grace, Wisdom, Power, and Strength for; and that, as far as is possible, I may with the Grace of God serve God and my Neighbour. With *this* I have Day and Night enough to do, so that I may traffic with the Talent entrusted to me.

XI. But that God has often supported me for a While, supernaturally, without Eating and Drinking; and that I have been raised again from the dead; have been before Hell and in Heaven; and that holy Angels have often ap-  
 peared

peared to me in this World ; also, that at Times, the holy Angels have brought me Food and Money, together with other uncommon and marvellous Things that have befallen me ; some of which, several Persons are able to attest ; but not the rest, they being purely Matters of Privacy and Conscience, Matters between God and my own Conscience : In particular, that I have been before Hell and in Heaven ; that holy Angels have frequently appeared to me in this World, and that at Times, they have brought me Food and Money ;—these are Matters of Privacy and Conscience, which no Man is able to attest, but God only, and my own Conscience : Whereas, that which has passed externally, that my Body has been dead, stiff, and cold, and, by God's almighty Power, without any natural Means, made alive again ; and that God has, for three Quarters of a Year together supernaturally supported me without Sleep, also for a Season without Meat and Drink, as I have intimated ;—this are many Persons in the World capable of attesting, they being no Matters of Privacy and Conscience, but manifest in the Sight of all the World.—Now though these (I say) are sure enough great Wonders of God, yet it is not necessary for any Man's Salvation to *believe* all this.

XII. Neither do I direct any Man to *them*, or make *Articles of Faith* of them : But to *believe in Christ* is solely necessary to Salvation. To *this* all the holy Scripture tends, which flowed forth from the Holy Ghost. It teaches us, that we can *only* become righteous and be saved through Christ, and through his Death and Sufferings. To *this alone* I direct Men, and not to the *Wonders* of God, which God has done upon me : Which our Priests have especially before-time, charged me with, as if I meant to withdraw Men *from* CHRIST, and to direct and turn them to VISIONS and REVELATIONS, making *Articles of Faith* of them : A Thing this which never in all my Life so much as came into my Mind. They have fabricated and hatched it in their *own* Minds, and then charged *me* with it.

XIII. They have also said, that my *Visions* were all of my own framing, I dreamt so ; but that they never passed with me in *Reality*, in the Manner I pretend. But when they pronounce this, and aver with so much Positiveness and Assurance, that this and that must needs be so and so, which they do not after all know certainly whether also it be truly as they say ; they only thereby betray their own wicked, lying, and presumptuous Heart. For *how*, I pray, should *they* know, whether I have dreamt all this, or whether



whether it has been framed and devised by myself? Certainly it is impossible they should know this. How do they know what passeth with me in Secret? Surely no Man in the World knows this but God only. And yet are they hardy enough to aver I have neither *heard* or *seen* what I give out and pretend to; but that it is *all* of it a mere Device, a Dream, and Fancy of my own. Now is it not dreadful to talk at this Rate, and so positively to pronounce the Thing so to be, at the same Time that they, after all, do not know *how* the Matter really stands? And that they are hardy enough to talk and write so lightly, so wantonly, and so blasphemously of these high divine Matters; Is not this dreadful? They betray by so doing, that they have no Fear of God in their Hearts, and make no serious Reflections at all upon God's Word, upon God's wonderful Dispensations, and upon God's Omnipotence. (Luke i. 37.)

XIV. And though I do not make any *Articles of Faith* of them, Saying that Men may be saved, be my Visions whatever they may, provided only they *believe in Christ*; even though they cannot regard and believe every Thing that has, in so marvellous a Manner, befallen *me*; yet do I not thereby mean, for all *that*, that they may with Impunity flatly deny it all; and, without Sin, pronounce, that *all* I pretend to has never happened to me. They, who do *that*, sin against God; and thereby evince, that they have no Faith in Christ. But those, who are not able to believe and recommend this Work, ought however *not to deny and blaspheme it*. What they do not know and understand, they should leave to it's own Merits, and leave me also to answer for it. There is no Fear of *their* being called in Question for the strange, odd, and chimerical Things I pretend to, and which are private Matters of Conscience.—*But Wo to my Soul, if what I pretend to should not prove to be true!*

XV. Nay, if the Thing were not just as I pretend, nor had happened to me as I have related it, it would in the very Nature of the Thing be an Impossibility for me to make any such Pretensions to it; forasmuch as it is really something Good, which I cannot have of myself. Moreover, because I *fear* God, it would be an Impossibility for me to have any Concern or Commerce with Lies and Falshood, and to say any Thing was otherwise than the Thing really is: Also, that I should be capable of devising and giving a Thing out for Truth from a Principle and Motive of *Pride*, only because I was set upon being of some Account and Repute in the World by so doing; which has  
also

also been laid to my Charge:—But all this I bear patiently. Thus, then, from my *fearing* God, I demonstrate, that I am innocent of this Charge. For, “by the Fear of the *“ LORD, Men depart from Evil,”* (Prov. xvi. 6.) So that whoever feareth God, for *him* it is impossible to live in *known* Sins. Now this would be a dreadful known Sin with a Witness, were the Matter not actually to be as I give it out to be; and if no Angels, nor even the Lord Christ had ever appeared to me, as I have publicly said and written this Thing in the Sight of all the World, and even in Part got it printed. Were not this strictly and truly so, I should live in dreadful known Sins; so as it would be impossible for me to do, if I really feared God. And that I *do* fear God, I give sufficient Proof of by my Life; without Boasting be it spoken: Of this there is no Need for *me* to write.

XVI. But that I write thus concerning the *Visions*, which are Matters of Privacy and Conscience, I do for *solid* Reasons, lest People may deny, vilify, and blaspheme the Work of God, which they have neither Knowledge or Understanding of. But this I do not do, dear JOHN, for your Sake, but I do it for other People's Sake, who are in Doubt about it, or proceed so far as flatly to deny that any such Thing has ever befallen me: Therefore do I now write this publicly in the Face of the whole World. Because my Letters are often read by odd, capricious, People, who have odd, and capricious Sentiments; therefore do I make Mention hereof, by the Impulse of the Holy Ghost, to prevent *their* Talking in so blasphemous a Manner of this Work of God, as, alas! many do; but rather that they might leave this Work of God to it's own Merits, and not blaspheme *that*, which they have no Will to praise; neither deny *that*, which they are unable to believe.

End of V O L. I.

26 MY 59

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N. B. The *Second Volume* is now ready for the Press, and will be published with all convenient Speed. It will contain the *Divine VISION* and *REVELATION* concerning the *THREE STATES*, the *Ecclesiastical*, the *Political*, and the *Oeconomical State*; now done at large, for the first Time, into *English*. It makes 160 8vo. Pages in the *German*.

The following Passages, taken from the late WM. LAW's Works, may well be considered as a *Testimony* given to *all* the WITNESSES OF THE TRUTH, whether past, present, or to come.

—CONCERNING the Approach of the *Great Day*, near it certainly is, though it may not be strictly according to the Scripture-*Arithmetic*, and *Calculations*, which have been presented to the Public. That the *seven-thousandth Year* is but a little Way off is undeniable; and it may be affirmed upon sufficient Ground, that the *six Days Creation* will last no longer than till it comes.

And though the *Scripture-Prophecies*, *Figures*, and *Numbers* are certainly intended to point out the Time, yet I am apt to believe, that the Messenger of God, (whether *one* or *more*) who, as a Fore-Runner, is to proclaim this Time, will not be left to take his Proof from *them*; but be as much an *Original* in his Way, as any of the Prophets of Old were.—And though he may no more work any outward Miracles than *John the Baptist* did; yet he will come burning and shining in such a Light of divine Distinction from all others, as may answer in the Spirit to that which was formerly done in the Flesh, when the Blind saw, the Deaf heard, the Lame walked, the Dead were raised, and to the Poor the Gospel was preached.—

*Letters, 2d Edit. Lett. XXVI.*

Page 194, 195.

—WHEN God, as he has always done from the Beginning of the World, raises up PRIVATE and ILLITERATE PERSONS, full of Light and Wisdom from above, so as to be able to discover all the Workings of the Mystery of Iniquity, and to open the Ground, and Truth, and absolute Necessity of such an inward Spirit and Life of CHRIST revealed in us, as Time, carnal Wisdom, and worldly Policy have departed from; when all this is done, by the weakest Instruments of God, in such a Simplicity and Fulness of Demonstration, as may be justly deemed a *Miracle*; do not Clergy and Laity get rid of it all, though ever so unanswerable, merely by the Strength of the



the *Pharisees* good old Question, saying with them, "Have any of the *Rulers believed*, and taught these "Things?" Hath the Church in Council, or Convocation? Hath *Calvin*, *Luther*, *Zuinglius*, or any of our renowned System-Makers, ever taught or asserted these Matters?—

*Letter XII. 2d Edit.*

—THE Light and Spirit of GOD admit of no Delineation, or Comparison; they are only so far known to any one as they are brought into the Soul by a *Birth* of themselves in it.—

*Appeal, &c. Page 101.*

—A distant, absent, separate GOD, is an *unknown* GOD. For GOD can only manifest GOD, as Light can only manifest Light, and Darkness make Darkness known.—

*Way to Divine Knowledge, Page 121,  
137, 192, 242.*

—THERE are the Holy Spirit's *own Operations*, and there are *Reports* about them. The only *true* Reports are those that are made by *inspired* Persons; and if there were *no* such Persons, there could be *no true* Reports of the Matter.—

*Address to the Clergy, Page 85.*

—THE IDOLATRY of *human Reason* (in divine Matters) has over-run all the last Ages of the World; it is the last Effort of human Vanity; it is the utmost that *Idolatry* can do, both to hide and propagate itself, and is the Devil under the Appearance of an *Angel of Light*.—

*Appeal, &c. Page 328.*

—YOUR own *Reason*, born, and bred, and governed, by your own *Flesh and Blood*, is the most powerful Enemy of Religion, that you have to do with, and whom you have the most to fear from.—

*Way to Divine Knowledge, Page 186.*

